

ACTIVIST

EVENTS

★ **ANARCHIST MEETINGS IN MANCHESTER**, in the back room of the Castle Pub, Oldham Street, off Piccadilly Gardens at 8pm Weds.

★ **Sexism in our midst**, 27 Sept. Anarcho-Syndicalism. Further info from Jill or Jack.

★ **Manchester Anarchist Organisation**, c/o 21 Holmfirth Street, Manchester 13. (Tel. 061-224 3028), or Syndicalist Workers Federation, c/o Grass Roots Books, 109 Oxford Road, Manchester 13.

★ **CONFERENCE** on the decentralist post-industrial society to be held at the Medway Little Theatre Club, Rochester, Kent, on Sat. 9th Sep. from 10am to 7.30pm, £2 incl. lunch and refreshments plus licensed bar. Further info from:

Conference organiser, Environment Information Group, 27 Canadian Ave., Gillingham, Kent. (tel.: Medway 575981 eves.)

★ **LIBERTARIAN FESTIVAL** being organised in Manchester for the w/e of 14/15th Oct. Wide range of speakers and workshops with emphasis on exchange/communication of ideas and organisation of activity. Groups/organisations with suggestions/ideas contact: Manchester University Libertarian Soc., c/o 178 Waterloo Place, Manchester 13 9QQ.

★ **LIBERTY HALL** at the Everyman Bistrot, Hope St., Liverpool, every Sun. at 7.45pm, 30p.

8rd Sept. Gay Sweatshop (Women's Collective) presents: What The Hell Is She Doing Here?

★ **NORTH EAST ANARCHIST FEDERATION** conference in Sheffield 23rd Sept. (more details later). Monthly bulletin obtainable from Box 101.

★ **"Leeds Other Paper"**, 30 Blenheim Terrace, Leeds 2.

★ **SPEAKERS CORNER**, Sundays. Love v. Power "good vibes" presence 3-5.30pm. Fig-Leaf Optional presence to refute the lie that nude is rude, 5.45-8pm.

SEX/POL

★ **WOMEN UNITE IN ARMED STRUGGLE**. The summer issue of SHREW is an initial attempt to open up the debate on a political activity based on a nonviolent feminist analysis and includes articles on women and the military, street battles, nuclear power, how boys learn their role in the cult of violence, co-counselling, Northern Ireland, patriarchal justice and much much more. 40p from Lynn Blackmore, Some Friends Community, 128 Bethnal Green Rd, London E2. Cheques payable to "Feminism and Nonviolence Group".

CONTACTS

★ **PEACE AND NON-VIOLENCE STUDY CIRCLE** meets on Tuesdays in a friendly and informal atmosphere in the office of Greenpeace (London), 2nd floor, 6 Endsleigh St., WC1, 7.30-9.30pm. Just come along, we are learning to cooperate and cooperating to learn.

★ **INTERNATIONAL BOOKSHOP (HET FORT VAN SJAAKOO)**, Jodenbreestraat 24, Amsterdam (tel. 22.54.20), open daily 12.00-18.30. Specialized in libertarian political and social currents, from squatters movement to soft technologies and from the liberation of sexual role patterns to making music yourself.

LIBERTARIAN PRESS

★ **OUT NOW!** Black Bear Pamphlet 4, Voltairine De Cleyre's 'Making of an Anarchist', 16pp-25p. Alternative/Left Bookshops or direct: Black Bear, 76 Peckham Rd., London SE5.

★ **ALTERNATIVE SOCIALIST Newsletter on Patriarchy** (40 A4 pages, duplicated), 35p incl. post from: Danny Cohen, 15 Rosslyn Hill, London NW3 5UJ.

★ **THE BIG PRINT**, new libertarian paper of the North-East, 10p plus post from Box 13, c/o 163 King St. Aberdeen.

★ **BRATACH DUBH** Anarchist Pamphlets No. 3, 'Workers' Autonomy' (30p) and Documents No. 1, 'The Angry Brigade' (30p) from: Bratach Dubh Publications, 83 Langside Terr., Port Glasgow, Scotland.

★ **CANNABIS** is a new pamphlet in the Release drug education series which attempts to give the facts behind the cannabis debate. It outlines the history, use and effects of the drug and the current legal situation. Available from Release Publications Ltd., 1 Elgin Ave., London W9 3PR. Price 15p (plus post).

★ **OUT OF THE GHETTO**. My youth in the East End. Communism and Fascism 1913-1939 is the autobiographical account of the early years of the life-long militant Joe Jacobs. It covers the General Strike, the Great Depression, the rise of fascism and ends by being highly critical of the British Communist Party from a militant and revolutionary standpoint. This book was not finished when Jacobs died in March 1977, so a small group of relatives and friends have taken on the task of revising the text and arranging for it to be published. The reduced subscription rate of the book is £1.75 (post inc.). Publication is expected mid September but please send money as soon as possible by the end of July to: Janet Simon, 29 Troutbeck, Albany Street, London NW1.

★ **LEWISHAM NEW CROSS AREA** non-sexist anarchist group forming. Planning to concentrate on anarchist consciousness raising/study/action. Contact Rosanne, 45 Speedwell House, Comet St., Deptford, London SE14. (tel. 01-692 1970).

★ **FREE WHEEL CYCLE CLUB**. Regular meetings, Weds 7.30pm at Balham Underground/BR station. Details from Annie on 01-870 5150.

CONTACTS

★ **VISITING EDINBURGH?** Sit, chat, read or buy feminist socialist and anarchist literature at the First of May bookshop, 45 Niddry Street (off High St.), Edinburgh 1. (Tel. 031-557 1348). Open 12-6pm.

★ **PEOPLE IN COMMON** needs workers/visitors. Are you fed up with the existing system? There is an alternative to living in a nuclear family, to conforming and working for an employer or a man, where you have little control over the results of your work. We are looking for something different. We believe in cooperation, in social and economic equality and in controlling our own lives. We want to create a way of life where people live as equals and do not exploit each other or the environment. In Burnley we have 8 houses and a mill which we are renovating. We are 5 children and 10 adults, 5 of us are female and 10 male. We are linked to another group in Leicester. We are looking for people interested in building work, farming our 3 acre field, and looking after the children. It has been calculated that £1 a day will cover your initial "running costs". If this appeals to you—get in touch with us and we'll take it from there. People in Common, 58 Clarence St., Burnley, Lancs. Tel. Burnley 36932.

★ **ANARCHIST BADGES**. Support Zero and adorn your self at the same time! 1.25 inch button badges, assorted colours, 20p each (min. order 5) send PO for amount together with s.a.e. to Zero, c/o 182 Upper Street, Islington, London.

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★ **PEDESTRIANS FIRST!** New badge available at 15p (plus post) from 15 Matcham Rd, London E11. (Cheques, POs etc. payable to "Pedestrians First").

★ **BADGE DISTRIBUTORS** - gay, feminist, political, environmental, pacifist, music. Send for list to York Community Bookshop, 73 Walmgate, York. Open Mon-Sat 10-6, (tel: 37355).

★ **I AM WRITING** an article on lesbian nurses and welcome personal accounts of experiences and problems within the health service. Anything forthcoming will be treated confidentially. Please contact Margot (01 472 4177).

**The lowdown
on the frame-up**
**SPECIAL PULLOUT:
Zero Yellow Pages**

**DYLAN:
it's all over
now**

**SANRIZUKA:
tower power
vs. jet power**

**ITALY:
disneyland
politix**

ZERO



Zero

Anti-terrorist squad rounds up London anarchists while rightwing violence escalates unchecked

Six anarchists, Ronan Bennett, Iris Mills, Dafydd Ladd, Stewart Carr, Vince Stevenson and Trevor Dawton have now been charged with "conspiracy to cause explosions" following a recent surge in Anti-Terrorist Squad (ATS) activity. The ATS, in a series of operations co-ordinated by Det. Sup. Peter Bradbury, have concocted an elaborate set of allegations (about which they seem unable to be specific) involving a group of "idealistic persons who would take positive steps to overthrow society".

The first steps came soon after questions were asked in the Commons by left-wing Labour MPs about the activities of the ATS. Iris Mills and Ronan Bennett were picked up on May 24 at their London flat, where police claim to have found chemicals (a small amount of weedkiller!) and some wiring, as well as the fingerprints of Dafydd Ladd (Taff) who was arrested in Finsbury Park, North London on June 2. All three were refused bail in court on June 5, even though Taff was suffering from enteritis and in need of regular medical attention.

Bradbury alleged that if he were released he'd commit "further offences", although he would not say precisely what. The police, he said, were looking for other members of the "idealistic group" which supposedly spread all over the country, and with whom Taff would associate if released. The three were remanded to Brixton prison, where Iris Mills was (and still is) held in

solitary confinement, the only woman held there since the Irish Price sisters, three years ago.

On their next appearance, on June 8, Bradbury mentioned for the first time the prospect of charges involving "at least" four robberies and the theft of firearms, some of which had been "recovered" by the ATS. At the same time, anarchist and libertarian addresses were being raided in London, Swansea and Huddersfield. At one London raid, the police produced a chart which, they claimed, showed the roles played by various people in anarchist groups and the links between them.

Once again, Bradbury was able to successfully oppose bail without having to specify exactly what evidence he had against those so far charged. The fact that the ATS has nothing to back up their charges is further illustrated by the random, often bizarre, nature of the raids they've carried out. For instance, they burst into a building in North London only to find that it's now a nightclub, and that the international libertarian centre it once housed had moved out two years ago. They also visited the former address of a worker on the ABC campaign.

Stewart Carr was arrested and held incommunicado for five days before his first appearance in court on June 21, and there followed another crop of raids in London by armed police, in which nothing was found, although a list of names of those who attended the Men's Conference in London last April



Trevor Dawton, 20, and (right) Taff Ladd, 28.

was taken away from one address.

Vince Stevenson was arrested in a KGB-style snatch in the street as he was on his way to a meeting of "Persons Unknown" (the group set up in support of those arrested). Another member of the group, arrested with Vince, was later released. About fifteen police leapt from unmarked cars and jumped the two as they walked down a street in London E8, pinned them to the railings, searched them and bundled them into cars and off to Dalston Police station. They were quickly transferred to Paddington Green station, specially equipped for "terrorists", where Vince was charged

after being held illegally for six days. His detention can only have been illegal, as Bradbury denied that he was held under the Prevention of Terrorism Act, the only way he could have been held for so long without charge or access to solicitors.

Hysterical reports in the press, notably the Daily Mail, quickly followed, saying that the police had discovered that a group of "extremists, thought to be planning attacks on several establishment targets" had a

continued on page 5



While raids and arrests continue around the "conspiracy to cause explosions case", although there is no suggestion that alleged conspirators have caused any explosions, the right continues its terrorism unchecked by the police. Most recent incidents are: On June 23 the Anti Nazi League headquarters was fire bombed, causing over £5000 worth of damage. National Front stickers and graffiti were left covering the walls. On July 4 a parcel bomb exploded in Housman's bookshop in the Peace News building. Stuart Porte is still in hospital suffering from burns to his face, neck and hands. (The bomb followed a threat from the fascist Column 88.) On July 13 two 'Rock Against Racism' venues were fire bombed by Front supporters. The Albany Theatre in Deptford has been totally destroyed inside by fire although Acklam Hall in Notting Hill was only slightly damaged. Throughout the Spring and Summer this year there have been a series of racist murders and attacks in the East End. On April 21 ten year old Kenneth Singh was murdered in Leytonstone. On the night of May 4 Eltab Ali was murdered in Whitechapel. During the first week of July Isshaq Ali was murdered in Hackney youths have been charged with this but released on bail; one hundred and fifty Front supporters charged down Brick Lane smashing shops; and a group of Asian workers were attacked by Front members coming out of a factory in Whitechapel. On July 22 Benjamin Thompson was murdered in Kilburn; whilst the following day there was a Front demo in Brick Lane heavily protected by police.

LETTERS



Dear Zero

We love you and this is a love letter. We were sitting here trying to decide the meaning of life, thinking that the whole topic (pursuit) is dumb, that it's actually more of a goal orientated wierdness (spelling is bourgeois). We are rather very much pleased with the synthesis of personal/political anarchism/feminism that is appearing in your magazine—there is nothing in the States that does what you do. We especially like your last issue (the one with the hearts on the cover).

We are involved with the anti-nuclear group Clamshell Alliance, and our affinity group, which is called Dead Heads and Sexual Deviants. I'm in love with Paul, but don't let anybody know—it's rapidly becoming more and more illegal. Reaction is definitely showing strength, but then so are we.

Let me tell you what we're actually beginning to do (and thinking of doing); we're very excited about the fact that we are actually *doing* something: North West Anti-authoritarian Conference (this coming fall), squatting (it may happen all the time in the UK but it's quite an occurrence in Seattle), urban decorating (a small band of crazy sign painters), healing patriarchy's mind/body split with yoga, improvisational dance, sexuality, massage... living our lives, living in non-monogamous non-heterosexual relationships (loving one and other responsibly yet freely), taking LSD (bring back the '80s!) to discover inner space;... evolving in our own daily lives, in our meeting places, in our actions, a new kind of politics which not only hates authority but refuses traditional masculine methods.

Some kind of cohesive anarchist/feminist community is beginning to appear. I did a male sexuality workshop a couple of weeks ago, and helped to put on a men's dance last weekend. Paul is involved in a printing collective project—just beginning to roll. All this sounds great on paper, but have no doubts we are the usual alienated products of monopoly patriarchy. We've got a lot of good ideas though.

We like the Left Bank folks (the ARM statement) though their politics aren't ours, we hope in the future to work ever more closely with them. We feel the flavour of our lives must be like yours—it renews me to hear about people starting the same kind of changes we are starting. It's like this, we've never done it before, we're grasping for new methods, holding out our hands in empty space sometimes, grasping onto something coherent other times. We follow the running footsteps of our own echoes, of our own chants for freedom. We demand most everything we believe will bring us closer to freedom and ride the sunset when we find time. Lying listening to the earth, in despair, rain is its cold realness falling over us like the nukes they keep building and the rapes that keep happening. I keep saying I hear distant thunder, a shining hope. We live now, but we believe in then too.

Love and kisses,
Georgatha and Paulus Anarchus
Seattle, USA.



Dear friends*

From speaking to friends in the *Open Road*, I hear you are down in the blues. Well, don't get the impression that your labour and emotional energy doesn't go unappreciated. Many people I'm in contact with really like what *Zero* is. It's always trying on the spirit when you enter the radical community with a different and more demanding consciousness. Especially when the consciousness deals

with western society's most damaged facets—sexuality and true personal responsibility. I'm disappointed but not surprised by the defensive comments directed at you, e.g. from the Black Aid people. But let's face it, you have thousands of years of patriarchy to overcome so don't expect any revolutionary conversions, even from the so-called enlightened. That rarely happens, but, because of the presence of intelligent and lively papers like *Zero*, that crucial consciousness is entering fields of awareness. Despite the fact that we dream of revolutionary changes, the speed of approaching a non-hierarchical personality is closer to slow reform. Yet slow reform in the right direction is better than no reform at all. *Zero* is better read than dead! You should be inspired to note that of all the anarchist periodicals we carry (over two dozen) *Zero* is most bought, second only to *Open Road*. That must mean something!

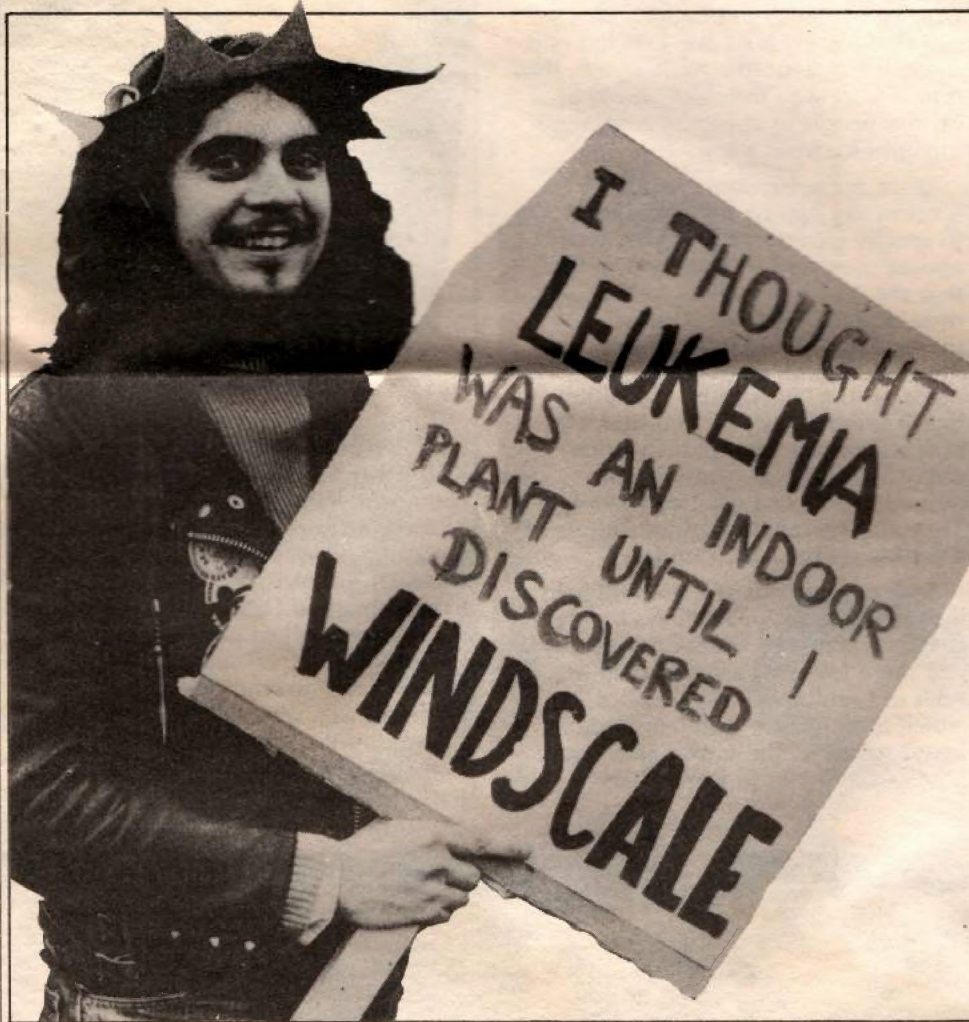
Yours for happiness,
Patty Cocobolo
Librairie Alternative Bookshop

Montreal, Canada



Dear Zero*,

There seems to be some sort of dialogue developing in your letters page between anarcho-feminists and old culture anarchist politicians with long gray beards. It seems as if these old patriarchs should check the decade, because they seem to be in the wrong one; I mean... one can only wonder where these old fashioned macho dudes have been for the last eight years and why they haven't made the quantum jump to the sexual politics of the seventies... It seems as if some of the brothers are reluctant to leave the good old sixties behind & the comfort of trading insults with the obsolete dumb sectarian trotskysts and general stalinist drips in the great left wing piss in the ocean... Any male anarchist who can't embrace feminism should either be in the Socialist Workers Party with whom he basically has a lot in common or be stuffed and put in a museum. Apart from a few glorious pages in 1968, Anarchism did not



Well they said anything could happen! April 29's rally against Windscale, London. The following weekend the Scottish Campaign to resist the Atomic Menace (SCRAM) organised a march on Torness on Scotland's east coast to occupy farmland on which planning permission has been granted to build a nuclear reactor. The march began in Dunbar and though only a few hundred people actually started off, more joined as it progressed, until some 4000 arrived at the site, including many anarchists. Once on the site people collected their luggage, pitched their tents and then got down to the serious business of collecting driftwood for campfires, paddling in the sea and lazing around in the sun. Later in the afternoon there were various workshops — non-violent direct action, women against nukes etc. Films were shown of other occupations (Seabrook, Kalkar) and in the evening there were bands. On Sunday afternoon, after more workshops, a declaration of opposition to the building of a nuclear reactor was read, and an effigy of a reactor was ceremonially burned. On the whole, the march and occupation were well organised, the site being equipped with a stage and PA, adequate toilets and food provided by Bath Civil Aid — but not much seemed to have been done to inform the local people of what was going on and why. If the site is occupied in the future on a long term basis to stop construction work, support from the local people will be vital — we won't last long if local shops refuse to serve us, which could happen if the opposition produces better propaganda than us. Also we won't have the co-operation from the police that SCRAM received this time, nor will we have the farmer's permission to occupy, as the land is only on lease from the South Scotland Electricity Board, who are responsible for the building of the reactor. The apparent attitude of SCRAM during the weekend also needs criticism. On Saturday night, bands played loudly until very late, causing several people to complain that they couldn't get to sleep. Some or all of the songs performed had sexist lyrics, but the group of women who tried to point out that insulting half the people on the site was not a particularly good way of promoting solidarity had to hassle with SCRAM for half an hour before they were allowed near the PA. This possessiveness over the PA and the electric bands is symptomatic of the centralised hierarchical organisation and one-way communication which the anti-nuke movement should be opposed to. Hopefully, more anarchists will become involved in the anti-nuclear struggle. Organisationally, we have a lot to offer the anti-nuke movement, and we can learn from it. The movement consists of a large number of small groups, and the decentralised aspect is very encouraging. There is also more communication, co-ordination and co-operation between the different anti-nuke groups than between many anarchist groups. (John White)

manifest itself much in the sixties, whereas in the seventies the feminist movement has not only managed to make its own coffee, but has organised itself in a spectacular libertarian fashion — at once, decentralised, non-elitist and effective. This isn't to say that it hasn't had problems or that feminists by definition are perfect; the sisters can come up with bullshit at as fast a rate as anybody, but it is an observable fact that most of the killing, beating, molesting, raping and exploiting done in the world is done by men, and as Ame so rightly wrote in the last *Zero*, patriarchy existed before capitalism and has survived into the brave new world of stalinistic statism... Anarchism and Feminism are inextricably bound together in the search for a new and equal culture and it's no good anymore just talking about an economic solution which is just one seed of oppression in the old culture.

Men have got to get their shit together & then hopefully we can all march forward, carrying, as Durruti said, 'the new world in our hearts'.

Venceremos (remember that one?)
Roc Delmonico and Max Koehl
Ing Close Collective, part
of Beckoning Mole Co-op.



Dear Zero Collective*

I wish to bring attention to the third class treatment of women in so-called anti-racist/fascist ventures. At one, held on May 26 at the City University, women were grossly insulted by Bob Davenport who sang a sexist song concerning a prostitute. It is hypocritical to allow such performers at a CARF concert as sexism is an integral part of fascism, which is in turn closely linked with male supremacist attitudes. The fact that this man was allowed to perform shows that it's time CARF becomes CARFS (Campaign Against Racism, Fascism and Sexism) and stops placing feminist issues at the bottom of the male-dominated Left's list of campaign activities.

One sister managed to reach the stage and tried to make a protest but the male musicians were purposely obstructive. They complained that they couldn't hear to tune their instruments, switched off the first microphone, and when she tried speaking through another turned down the volume so only a small amount of the audience could hear. The incident highlights the problems feminists face. Although we protested, our reaction was delayed because many were stunned into silence. For effective action we should all have rushed the stage and refused to leave it.

Even when one of the organisers, a woman, came to apologise on stage for Davenport's presence, the all white musicians showed their contempt for women by turning their backs on her and continued to play their instruments, so making it hard to hear. Yet again male terror tactics were to switch off the microphone. When I approached this woman organiser, and mentioned writing letters to magazines, she seemed to be more concerned about the possible damage to CARF's reputation than the fact that all women including herself were being intimidated.

Outside in the foyer there was yet another incident. Davenport appeared and was confronted by angry sisters and beer was thrown over him a second time. Other men joined in the sex war and shouted insults at us. Repeatedly they shouted "When was the last time you slept with a working class man?" and "How many GCE's have you got?" This is the old classist trick played on women so many times.

I have written this letter in the hope that we can learn from this incident so that next time we can be more prepared and more forceful in our reaction. That night we left feeling alienated, insulted and powerless. Next time it should be in reverse, that is, the men should feel threatened for a change.

In sisterhood,
Frances Scott
London NW1.

FEMINIST

• Women's Centres

★**WOMENS GROUPS** The hundreds of local groups, issue groups, campaigns and activities are best contacted through their respective Womens Centres which, among many other things, function to provide such information. This includes anarchist feminist groups. In case of difficulty however refer to the national womens information network **WIRES** (32 Parliament Street, York) or the anarchist feminist network (c/o 52 Dale Street Lancaster)

★**WOMENS CENTRES** serve as meeting places and coordinating centres for an area's feminist activities/groups/projects, together with information services and (usually) feminist magazine/pamphlet/book point. For updates in this list see **WIRES** and **Spare Rib**. NB Womens Centres are closed to men.

ABERDEEN — St. Catherine's Community Centre. (0651) 2714
BIRMINGHAM — 76 Brighton Road, Balsall Heath, Birmingham 12. (021) 449 2831

BRIGHTON — c/o The Resources Centre, North Street, Brighton.

BRISTOL — 44 The Grove, Bristol (0272) 22760

CAITHNESS — 2 Bank Place, Thurso.

CAMBRIDGE — 48 Eden Street, Cambridge. (0223) 63886

CARDIFF — 55 Charles Street, Cardiff.

CHEL TENHAM — Horse and Groom, 30 St. Georges Place, Cheltenham.

CHESTERFIELD — 71 Low Pavement, Chesterfield, Derbyshire.

COLCHESTER — Culver Street, Colchester, Essex. (0206) 5817

COVENTRY — 24 Regent Street, Coventry. (0203) 28955

CRAWLEY — c/o P. Owen, 32 Westfield Road, West Green, Crawley.

DUBLIN — 44 Lower Mount Street, Dublin 2.

EASTLEIGH — 21 Derborough Road, Eastleigh, Hants.

EDINBURGH — 160 Fountainbridge, Edinburgh. (031) 229 6156

GLASGOW — 57 Miller Street, Glasgow. (041) 227 1177/ 556 7812

KEIGHLEY — 24 Damens Road, Inglow, Keighley.

LANCASTER — 86 King Street, Lancaster. (0524) 63967

LEICESTER — 19 Chandos Street, Leicester.

LIVERPOOL — Old Police Station, Lark Lane, Liverpool 7.

LONDON — A WOMANS PLACE. 42 Earlham Street, London WC2. (01) 836 6081. Central London information centre, but often used as a contact point by women from outside London and abroad. Weekly newsletter (15p by post) with calendar of feminist activities, group notices, and free ranging comment/opinion section. A Woman's Place stocks books, pamphlets, women's records, posters, variety of regional newsletters. Run by open collective which works as an autonomous group within the WLM.

LONDON — WOMEN'S ARTS ALLIANCE. 10 Cambridge Terrace Mews, off Albany Street, London NW1. (01) 935 1841. Women's arts centre. Has a regular venue of workshops on music, dance, poetry, drawing, photography and self-defence.

LONDON — WOMENS RESEARCH AND RESOURCES CENTRE. 27 Clerkenwell Close, London EC1. (01) 253 7568. Library of feminist materials, records of research in progress etc. WRCC can put you in touch with people doing research on specific feminist topics. Newsletter every two months with reading lists, news of Women's Studies courses etc. SAE for sample copy. Phone before visiting.

LONDON — BRENT. 138 Minet Place, London NW10. (01) 965 3324

LONDON — CAMDEN. Rosslyn Lodge, Lyndhurst Road, London NW3 (01) 794 9039

LONDON — DEPTFORD AND LEWISHAM. 79 Deptford High Street, London SE8. (01) 692 1851

LONDON — CLAPHAM. 45 North Street, London SW4.

LONDON — KENTISH TOWN. 158 Grafton Road, London NW5.

LONDON — FINCHLEY. 1 Woodbury Road, London N12.

LONDON — HARRINGEY. (01) 802 7824

LONDON — Penge. Thurlow House, Weighon Road, London SE20.

LONDON — STOKE NEWINGTON. 1 Cazenove Road, London N16. (01) 806 4138

LONDON — WHITECHAPEL. 3/5 Adelina Grove, Grove Dwellings, London E1.

LONDON — WALTHAMSTOW. 161 Mark House Road, London E17.

MANCHESTER — 62 Nelson Street, Manchester 13. (061) 224 4360 (Debbie)

NEWCASTLE — 223 Jesmond Road, Newcastle on Tyne. (0632) 812266

NEWPORT — Flats 2/3 11 Clythe Square, Newport, South Wales.

NORWICH — 47 Wellington Road, Norwich. (0603) 610854

NOTTINGHAM — 26 Newcastle Chambers, Angel Row, Nottingham.

OAKLANDS — Glasbury on Wye, via Hereford, Powys, Wales.

OXFORD — 88 Bullingdon Road, Oxford.

SHEFFIELD — 52 Langsett Road, Sheffield.

SWANSEA — c/o Dawn Mitchel, 30 Page Street, Swansea, Glamorgan.

SOUTHAMPTON — 21 Ordnance Road, Southampton.

WORTHING — 8 Ashdown Road, Worthing, Sussex.

YORK — 32a Parliament Street, York.

• Projects etc.

★**NATIONAL ABORTION CAMPAIGN (NAC).** 30 Camden Road, London NW1. tel: 485 4303. This is the national office for the abortion campaign. There are local groups in many areas.

★**WOMENS RELEASE.** 1 Elgin Avenue, London W9 3PR. tel: 01-289 1123.

Emergency: 01-603 8654 any time. Release is a national alternative legal and welfare organization giving information, advice and help (see above). "We can give help with matrimonial difficulties, supplementary benefits and can give advice on how to get advice through the Sex Discrimination and Equal Pay Acts." We welcome contact with women solicitors and other organizations working within the Women's Movement. We have a pregnancy advice section offering information about contraception, sterilization, abortion, adoption and advice for single mothers. We are eager to advise women on how to use the NHS with the aim of reducing the numbers paying for private terminations. Release can also advise women unable to pay the usual fees how to apply for the loan/grant fund of the Pregnancy Advice Service and the British PAS." (Willing to help women from other countries.)

★**THE WOMENS THERAPY CENTRE.** 19a Hartham Road, London N7. tel: 01-607 2864. Feminist therapy centre offering individual and group therapy. Also runs day workshops. Sliding scale of rates according to income.

★**WOMENS RIGHTS CENTRE.** c/o North Kensington Law Centre, 74 Golbourne Road, London W10. tel: 01-969 7473. Women giving legal advice to women.

★**ON ABORTION AND CONTRACEPTION.** — Abortion Law Reform Association/A Woman's Right to Choose, 88a Islington High Street, London N1 8EG.

★**RIGHTS FOR WOMEN. THE NATIONAL COUNCIL FOR CIVIL LIBERTIES.** 186 Kings Cross Road, London WC1X 9DE. tel: 278 4575.

Provides information on women's rights particularly legal problems (Sex Discrimination and Equal Pay Acts)

★**RAPE CRISIS CENTRE,** PO Box 42, London N6 5HU. tel: 340 6913, 10am-6pm weekdays. 01-340 6145 other times, or anytime — if you have been the victim of rape of sexual assault no matter when. Completely confidential. Have reading lists, facts, figures, etc.

★**THE WOMENS AID FEDERATION** 51 Chalcot Road, London NW1. tel: 01-586 0104. Addresses of local women's refuges are also available through local women's centres.

★**THE SCOTTISH WOMENS AID FEDERATION.** c/o 4 Flemming Place, St. Andrews, Fife.

★**JAM TODAY** (feminist women's band) is together again with new women and new music (different), and is available from the end of June. For more details write to: 40 Croftdown Road, NW5 or phone Alicen or Terry, 485 2799 or Vicky 794 3012. (Plays mixed benefits.)

★**WOMENS LIBERATION MUSIC PROJECT.** c/o Women's Arts Alliance, 10 Cambridge Terrace Mews, London NW1. 01-935 1841

★**WOMEN ARTISTS SLIDE LIBRARY** c/o WRRRC, 27 Clerkenwell Close, London EC1. 01-253 7568. A new slide library to be used (by women and men, individually or groups) as both a reference and a lending library. The aim of the library is to establish a record of women's visual work to help counter its denial in the contemporary gallery system and in art history. Women are welcome to be involved in the running collective and/or submit slides to the library. Please write c/o the address above.

• Gaypol

★**LESBIAN LINE** is a help/info/advice service for women. Ring 01-794 2942 Mon-Fri 2pm-10pm, Tues-Wed-Thur 7pm-10pm.

★**NATIONAL ORGANISATION OF LESBIANS** Newsletter — write c/o 38 The Chase, London SW4.

★**SAPPHO.** The Basement, 20 Dorset Square, London NW1. (50p + 10p postage)

★**SEQUEL.** 75 Agar Grove, London NW1. Free contact newsletter for lesbians.

★**MOVE.** 32 Hill Street, Totterdown, Bristol 3. 0272 712621. Gay women's journal from Bristol.

• Press

★**WIRES — Womens Information, Referral and Enquiry Service** — is the national information service for the Women's Liberation Movement, set up by a national WL conference in 1975. Publishes a newsletter twice a month with news of future and past events, festivals, legal changes, campaigns, requests for action/support, and debates of interest to the movement nationally. Aim: to increase and aid communication between groups and individual women in Women's Liberation. Also runs a postal, telephone and call-in information service for enquiries from women on any topic. Info service free, newsletter free + sae for sample back copy; 20p + sae for current copy. For details of subscription charges, and about WIRES generally, write to/ring WIRES, 32a Parliament Street, York. 0904-35471

★**ANARCHA FEMINIST NEWSLETTER** Subs from Sue Smith, c/o 52 Dale Street, Lancaster. Internal bulletin of the anarchist feminist movement, produced by different groups on a rotating basis—discussion, news, contacts for anarcha feminist groups.

★**WOMENS REPORT.** 14 Aberdeen Road, Wealdstone, Harrow, Middx.

Bi-monthly. A comprehensive feminist analysis of current issues and events. Includes excellent up to date information about women's activities, organisations; legal, educational and medical matters; book reviews etc. 20p.

★**RED RAG.** 207 Sumatra Road, London NW6 1PF. An interesting discussion magazine of the Women's Liberation movement which aims at a non-sectarian forum for the debate of issues within the movement. 35p.

★**LONDON WOMENS LIBERATION NEWSLETTER.** c/o 42 Earlham Street. This contains a detailed calendar of events, activities, groups etc., plus opinions and contacts, poetry. It's very useful. 15p.

★**SPARE RIB.** 27 Clerkenwell Close, London EC1. 01-251 4976. Monthly women's liberation magazine produced collectively. Good news reports, reviews, discussions etc. Subs £5. Single (enjoyable) issues 35p.

★**FEMINIST LITERATURE DISTRIBUTION SERVICES.** PO Box HP 5 Leeds LS6 1LN. Send sae for booklist. 25% discount on orders from women's groups of £25 or more.

★**WOMENS BOOKS.** 44 The Grove, Bristol. tel: 22760. Send sae for booklist.

★**WOMEN AND EDUCATION NEWSLETTER.** c/o Gill Norris, 4 Cliffdale Drive, Crumpsall, Manchester 8.

★**FEMINIST BOOKS.** PO Box HP5, Leeds LS6 1LN.

★**VIRAGO.** 3 Cheyne Place, London SW3 4HH. 01-352 0524. Feminist imprint.

★**TARA BOOKS.** Southend House, Church Lane, Lymington, Hants SO4 9RA. (0590) 76848. Mail order service. Catalogue available.

★**THE WOMENS PRESS.** 12 Ellesmere Road, London E3 5QX. New feminist imprint.

★**SHREW.** c/o 42 Earlham Street, London WC2. 30p. Occasional feminist magazine with each issue devoted to a specific topic.

★**SCOTTISH WOMENS LIBERATION JOURNAL.** c/o 23 Marchmont Crescent, Edinburgh. 25p plus postage. Quarterly.

★**IMAGES OF WOMEN NEWSLETTER** c/o 62 Dean Street, London W1. 12p per issue. Addresses of feminist art/film/media groups.

★**BANSHEE.** c/o Irish Women United, PO Box 909, Dublin, Eire. Journal of the Irish Women United. 15p per copy plus postage, or £2 for 6 copies.

★**WOMENS ACTION.** 52 Broadway, Belfast BT12 N.I. Paper of the Belfast women's collective. 10p + postage.

★**COUNTRY WOMENS NEWSLETTER** Dumb Toms, Ingleton, Carnforth, Lancs.

★**WOMEN SPEAKING.** The Wick, Roundwood Avenue, Hutton, Brentwood, Essex. Quarterly. 20p.

★**BLACK BEAR PAMPHLETS.** c/o 76 Peckham Road, London SE5. Publishes anarcha-feminist pamphlets.

★**THE WOMENS LIBERATION BOOKBUS** takes literature written by women (eg novels, poetry, legal and welfare rights, women's movement literature, and non-sexist children's books) to areas of England where it is at least accessible or where there are women there who wish to organise the trip; ie advertising and helping on the stall. We have had a trial run in Norfolk and Suffolk, and now are applying for grants in order to be viable on an ongoing basis. Our long term aims include: to distribute feminist literature, to encourage women to write and use the bookbus as a means of distribution, and to work with women in some areas visited, so that they themselves can organise the trip and we distribute books, posters, etc to them. Contact Nicky, 13 Aubert Park, London N5.

2 ZERO YELLOW PAGES

Print

- ★**DARK MOON.** 01-221 4331 (Helen or Anne). IBM composer.
- ★**WOMEN IN PRINT.** 16a Iliffe Yard, London SE17. (01) 701 8314. Feminist print collective. A4 and A3 litho, and process camerawork.
- ★**ONLYWOMEN PRESS** Women's Liberation Publishing and Printing. 232 Mare Street, London E8. (01) 986 5861. Offset litho up to A3.

ANTI-AUTHORITARIAN

Groups

- ★**FEDERATION OF LONDON ANARCHIST GROUPS (FLAG),** secretariat: Anarchy, 29 Grosvenor Avenue, N5. Holds monthly meetings and produces newsheet.
- ★**NORTH WEST ANARCHIST FEDERATION.** c/o 6 Stockley Avenue, Harwood, Bolton, Lancs. (Bolton 387516). Monthly meetings and newsletter.
- ★**KENT ANARCHIST FEDERATION.** c/o Peter Ford, 22 Royal Road, Ramsgate; or Jim Endesby, 70 Bradbourne Road, Sevenoaks.
- ★**WELSH ANARCHIST FEDERATION** c/o 30 Page Street, Swansea, Glamorgan, Cymru.
- ★**SCOTTISH LIBERTARIAN FEDERATION,** secretariat: Nina Woodcock, 17 Cheviot Crescent, Fintry, Dundee. Group of assorted libertarians and anarchists in Scotland, holds occasional conferences and produces newsletter.
- ★**MIDLANDS ANARCHIST FEDERATION,** secretariat: Sheffield Anarchist Group, Box 1A, 341 Glossop Road, Sheffield 10.
- ★**ABERDEEN LIBERTARIAN SOCIALIST DISCUSSION GROUP,** meets fortnightly for films, discussion etc. Contact c/o Mike Vallance, 163 King Street, Aberdeen. tel: 0224 29669.
- ★**ABERYSTWYTH GROUP,** contact Mike Sheehan, 2 South Road, Aberystwyth.
- ★**ANARCHIST BLACK CROSS,** 123 Upper Tollington Park, London N4. tel: 691 6533.
- ★**BRISTOL** Contact Bob, Flat 4 14 Westfield Park, Redland, Bristol.
- ★**BIRMINGHAM LIBERTARIAN SOCIALISTS,** contact 2 Florence Place, Ombersley Road, Birmingham 021-440 5132. Meets every Sunday 8pm in the Fox & Grapes, Freeman Street, near Moor Street station.
- ★**CAMBRIDGE,** contact Raf Salkie, Queens College, Cambridge. Also a prisoners aid group. Produce local paper 'Cambridge Anarchist', and anti-NF stickers.
- ★**DORKING LIBERTARIAN GROUP** write Howard Fuller, 6 Oak Ridge, Goodwyns, Dorking, Surrey. tel: 0306 87814. Active on nuclear power, human rights etc. Formed April 1977 out of split with Young Liberals.
- ★**DERBY,** contact Andrew Huckerby, 49 Westleigh Avenue, Derby DE3 3BY tel: 368678.
- ★**BRADFORD.** No-one has got together in specific groups, but there are now about 25 anarchists and anarcho-feminists in Bradford involved in various things — producing the local students paper, in the women's group, and in various campaigns. We're not organised as we all know each other socially. We're mostly at the University, but there are other anarchists in town. For contact ring Bradford 70479 and ask for Jenni or Charlie.
- ★**EAST ANGLIAN LIBERTARIANS,** contact Martyn Everett, 11 Gibson Gardens, Saffron Walden, Essex.
- ★**EXETER ANARCHIST COLLECTIVE,** activities include anti-military recruiting, anti-nukes, and animal liberation. Contact Devonshire House, Stocker Road, Exeter, Devon. tel: 51489, daytime.
- ★**ESSEX UNIVERSITY LIBERTARIAN SOCIALISTS,** c/o Students Union, Univ. of Essex, Wivenhoe Park, Colchester, Essex.
- ★**GREENPEACE (LONDON),** 6 Endsleigh Street, London WC1, is a non-violent libertarian group working mainly on the anti-nuke issue at present, concentrating particularly upon the corporations involved, but whose supporters are also generally linked with the Peace Movement. The group will soon be working on "Stop Urenco", and in the long term, hopefully, on the chemical industry. We work on a collective basis and hold open meetings every second Thursday at 7pm to which anyone is welcome to attend. For further information, tel: 01-387 5370.
- ★**KINGSTON ANARCHISTS,** 13 Denmark Street, Kingston Upon Thames. 549 2564.
- ★**HASTINGS ANARCHISTS,** contact Steve, 14 Markwick Terrace, St Leonards-on-Sea, Sussex.
- ★**LONDON WORKERS GROUP,** consists of mostly anarchist men, but welcomes all libertarian workers, who are employed and interested in the industrial aspects of revolution. By getting enough people involved we hope to create some sort of information network, through a growing 'anarchist rank and file', while also functioning as activists, especially in disputes. We have brought out 2 bulletins to date and intend to bring out more. So far we have workers in transport (BR), catering, the Post Office, health, education, print and elsewhere. We meet fortnightly at the Earl Russel pub on Mondays. Contact Box W, 182 Upper Street, London N1.
- ★**LIBERTARIAN COMMUNIST GROUP,** 27 Clerkenwell Close, London EC1. Fights for self activity and unity of the working class. Bimonthly paper *Libertarian Communist*, and theoretical journal *Libertarian Communist Review*.
- ★**LEICESTER ANARCHISTS,** c/o Blackthorn Books, 74 Highcross Street, Leicester. (0533 21896)
- ★**LEEDS,** contact Tony Kearney, 5 Toronto Place, Chapel Allerton, Leeds LS7 4LJ. (Leeds 624096)
- ★**LEAMINGTON ANARCHISTS,** mainly involved with the local Campaign Against Racism and Fascism. Can be contacted at 42a Bath Street, Leamington.
- ★**COVENTRY LIBERTARIANS,** meet Wednesday evenings in Colin Campbell private bar. Currently involved in local newspaper project tentatively known as Coventry Radical Alternative Paper, or CRAP.
- ★**LANCASTER UNIVERSITY ANARCHIST GROUP,** 41 Main Road, Galgate, near Lancaster, Lancs. Produce a mag, negotiating with feminist theatre group to perform, trying to get film shows together, NW anti-fascist demos.
- ★**LEFT WITHOUT MARX,** contact 15 Matcham Road, London E11. (555 5248). Libertarian study group on Marx.
- ★**LOVE v POWER,** c/o Desmond Hunter, 4 Swindon Street, London WC1.
- ★**MANCHESTER ANARCHIST ORGANISATION (MAO),** c/o Jill or Jack, 21 Holmfirth Street, Longsight, Manchester 13. (061-224 3028). In the last two years there have been several attempts to form a widely-based anarchist group in Manchester. Unfortunately for a variety of reasons these attempts never really got off the ground. As a consequence a small group formed with two specific ideas: to get some anarchist action going in Manchester, and to develop aims and

principles and a structure on which to organise. Anybody is welcome to join provided they agree with the Aims, Principles and Structure and are prepared to accept responsibility within the group.

- ★**NOTTINGHAM ANARCHISTS,** contact c/o Mushroom, 10 Heathcote Street, Nottingham. (582506)
- ★**NORWICH ANARCHISTS,** contact Susie, 69 Mill Hill Road, Norwich. Involved in anti-military activities.
- ★**NEWCASTLE,** contact through *Black Jake*, c/o 115 Westgate Road, Newcastle upon Tyne NE1 4AG.
- ★**OXFORD ANARCHISTS,** contact Steve Bushell, Balliol College, Oxford.
- ★**PONTARDULAI ANARCHIST GROUP,** c/o 3 Maes Teg, Pontardulais, Glamorgan, Cymru. Welsh anarchist disabled people group, contact Alistair Taylor (as above).
- ★**POLY OF CENTRAL LONDON ANARCHIST SOCIETY,** c/o H Fuller, 104 Bolsover Street, London W1. Active in students union, holds irregular meetings and produces journal *Anarchy in PCL*.
- ★**PLYMOUTH ANARCHISTS,** c/o Elaine Chysostomou, Plymouth Polytechnic Students Union, Drake Circus, Plymouth.
- ★**READING UNIVERSITY ANARCHISTS,** c/o Students Union, Univ of Reading, Whiteknights, Reading. Produces newsletter *Hat and Cloak*, active in anti-nuke campaign.
- ★**SHEFFIELD ANARCHIST GROUP,** Box 1A, 341 Glossop Road, Sheffield 10. (667029). Tuesday meetings at 10 Hanover Square, Sheffield 10. Also Student Group (Box 1SG); Black Cross Secretariat (Box 1BC); Syndicate of Initiative (Box 1SI), all at 341 Glossop Road.
- ★**SYNDICALIST WORKERS FEDERATION,** regular meetings, details from SWF, c/o 109 Oxford Road, Manchester 1.
- ★**SOLIDARITY,** for address of your nearest solidarity group, write to Solidarity, 123 Lathom Road, London E6.
- ★**SUSSEX UNIVERSITY ANARCHISTS,** c/o Street Library, Refectory Terrapins, Univ of Sussex, Falmer, E Sussex.
- ★**WARWICK UNIVERSITY ANARCHIST ASSOCIATION** meets on Wednesday nights in Union Building. Runs food co-op, bookstalls and is involved in usual student group activities. The Warwick Socialists Arts Group is also mainly composed of anarchists, and next year will be presenting the British premier of Howard Zinn's *Emma*, a play about Emma Goldman and Alexander Berkman.
- ★**WEST LONDON LIBERTARIAN SOCIALISTS,** c/o John Pearce, 7 Pennard Road, London W12. Members are active in community issues, civil rights, anti-NF and housing.
- ★**CARDIFF ANARCHIST GROUP,** c/o 108 Salisbury Road, Cathays, Cardiff. Produces a local newsletter called *Blackout*.
- ★**FREE WHEEL CYCLE CLUB** welcomes all anarchists/socialists to its activities. For more details phone Bob or Annie on 870 5150 (London).

Projects etc.

- ★**LINK UP:** An Information Network for Greater Manchester. *Link Up* is published every two weeks and includes leaflets from a wide range of groups plus a listing of recently advertised job vacancies, communal living places, new groups and claimants news, events etc. with occasional contributions about the aims and activities of specific groups. Inclusion is free but subject to agreement by the collective. If you are involved with some group you would like to describe, or have some leaflets

you want to distribute, send us 200 copies. If you want to advertise for people to work/live with, or some event, bop, meeting etc. send details and we will print them in the next issue. *Link Up*, 178 Oxford Road, Manchester 13.

★**RELEASE,** 1 Elgin Avenue, London W9. Office phone 01-289 1123, emergency phone 01-603 8654. Release is open from 10am to 6pm on Mondays, Tuesdays, Wednesdays and Fridays, and 2pm to 10pm on Thursdays.

Release is a national alternative legal and welfare organisation giving information, advice and help. We work on a collective basis and our main areas of concern are with drugs—counselling and education—arrests, the law, housing problems, women's rights and abortion.

Release depends on voluntary contributions and bankers orders from private individuals, funds from grant-making trusts and donations from schools and colleges. Apart from money we also welcome cigarette coupons, trading stamps and postage stamps.

★**ADVISORY SERVICE FOR SQUATTERS,** 2a St Pauls Road, London N1. (01-359 8814). Offers help, information and advice on squatting.

★**YOUTH LIBERATION,** c/o 217 Wavertree Road, Liverpool 17. An attempt to bring together youth who are interested in forming an autonomous revolutionary youth movement. Needs donations badly for publishing leaflets and a paper. Needs interested youth even more badly.

★**MOVEMENT AGAINST A MONARCHY (MA'AM),** c/o Box M, 5 Caledonian Road, London N1. Has produced five stickers and a badge, 'We Won't Stand For The National Anthem'.

★**MERAG—Middle East Research and Action Group,** 5 Caledonian Road, London N1. (01-278 9308). Non-violent libertarian group.

★**CACTL—Campaign Against a Criminal Trespass Law,** c/o 1 Elgin Avenue, London W9.

★**BIT FREE INFORMATION,** 97a Talbot Road, London W11. (01) 229 8219/0. Bit is a 24 hour, 7 days a week, all year round Alternative Info Service. Giving info on communes, co-operatives, international contacts, crashpads, drugs, legal, alternative technology, alternative medicine, etc. and lots more.

★**BIT** also publish travel info, *Overland to India/Africa/South America*. Subscriptions to info mags £5 per year, write for details. BIT always needs 1) crashpads, 2) information, 3) anything to offer/or skills for free or cheap.

★**SCRAM—Scottish Campaign to Resist the Atomic Menace,** 2a Ainslie Place, Edinburgh 3. (031-225 7752)

★**ANIMAL ACTIVISTS,** involved in direct action to liberate animals from all oppression. Contact AA, PO Box 6, Crowborough, Sussex.

★**NUCLEAR INFORMATION NETWORK (NIN).** Not a policy making body, but keeps all groups in contact. Produces a newsletter based on contributions from groups. Subscription for groups is £4 a year. Contact NIN, c/o Sheila Oales, NPC, 29 Great James Street, London WC1.

★**HUNT SABOTEURS ASSOCIATION** Involved with fighting blood sports in the field, by non-violent direct action. Many local groups. Contact HSA, PO Box 19, Tonbridge, Kent.

★**OSTRICH ANIMAL LIBERATION GROUP,** c/o 7 Borrowdale Road, Liverpool 15. (051-733 6212)

★**LITTLE BIRD:** An Information Network for Merseyside. Little Bird is a monthly information package consisting of a collation of leaflets, documents and handbills from Merseyside and elsewhere. It is distributed by post on a subscription basis. If you have any publicity/leaflets/documents/



Iris Mills, 30, and Stewart Carr, 28. The only traceable photos of Iris and Ronan are held by Newsline, who refuse to release them to the defence group.

hidden arsenal of weapons and explosives. Mysterious references were made to a connection with the "Baader-Meinhof gang". Very conveniently, the day after these reports the police announced they'd raided a house in North London, made an arrest and (surprise, surprise) discovered a suitcase containing guns and "hundreds of rounds of ammunition". Subsequently, the arrested man, Trevor Dawton, was charged along with the others.

On July 13, the six staged a demonstration in the dock against the conditions in which they're being held, and were treated violently by the pigs. They were dragged out of court and later brought back individually, having been worked over in the meantime.

Visitors who saw them the following weekend report that they had received further ill-treatment, Taff, Vince and Ronan all having cuts and bruises. When they appeared again on July 20, they were not allowed to appear together as the magistrate "understood that there had been some nonsense in court last week".

During the hearing, Taff's solicitor, David Carter, pressed Bradbury for evidence and in response he said that Taff's prints had been found at the scene of an "explosion in East London", the exact date and location were not revealed, but a witness who "heard a bang" would be produced. Of course, there had been no such explosion, and no other hard evidence was offered.

In opposing bail for Trevor Dawton, Bradbury admitted that his prints had not been found on any of the arms supposedly discovered at his home, but he "had a pair of gloves when he was arrested". The "hundreds" of rounds of ammunition had by this time become "thousands".

The treatment of Iris Mills is a particular cause for concern. As the only woman in Brixton, she is held in solitary confinement and can't associate with the other defendants. It is difficult for supporters to contact her, and there seems to be great strictness about what can be sent in to her. She is now allowed visits with Ronan for a quarter of an hour per week, in a very small, dirty room, with a table between them and in the presence of three warders.

In fact, Iris is being treated in a way that has usually been standard practice for political prisoners in Northern Ireland, and it's quite clear that the security forces are bringing to London techniques they've rehearsed and developed over there, as well as learning from their counterparts in West Germany. It seems that there is an attempt to build Iris up into a figure comparable with Ulrike Meinhof. She's held in Brixton because Holloway women's prison is "not secure enough" for her, and the heavy security surrounding her visits (strip searches before and after) and the inexplicable refusals for some who've applied to visit her are, as the other defendants

have already pointed out, part of a concentrated attempt to break her. She is already under greater stress because of her isolation, and was observed in tears when she had to watch her comrades being viciously beaten-up by the police as their protest in the dock was silenced.

All this is disturbingly familiar to those who have followed the events during the show trials in West Germany over the last few years, and it's impossible not to be struck by the remarkable similarity between the development of military style sections of the police in Britain and the methods of repression used in Germany. Indeed, there have been direct connections here, with a German police officer believed to have been on some of the London raids and several German-speaking British police involved in harassing Germans living in London. Co-operation between European security forces has been on the increase in recent years, especially since the Stammheim murders, by which Chancellor Schmidt was able to consolidate his leadership, setting an example that Europe's other governments are eager to follow.

Lambeth Magistrates Court now seems to be London's specialist top security court for "terrorist" cases, with other cases involving the killing of the former Iraqi Prime Minister and the kidnapping of the Libyan ambassador going on there at the same time as the conspiracy fit-ups.

Security surrounding this case gets heavier all the time, as the ATS builds-up its image as the super-efficient defenders of law and order. The court is surrounded by armed police, with snipers watching from nearby rooftops, and the press and public admitted to the hearings are carefully vetted, questioned and searched, and then locked into the galleries until the hearing is over. Members of the support group are continually harassed and followed as they leave the court. At the July 20 hearing, one member of the group who questioned the right of the police to intimidate people on the streets was arrested and charged with obstruction after he had refused to give his name and address. He had dared to ask what was going on when he saw the police hassling another member of the support group, asking him who its "leader" was.

Also, in keeping with the theatrical, military-style show outside the court, the defendants are driven between prison and court in armoured vans at reckless speeds, ignoring traffic lights. Conditions inside the vans, where prisoners are individually locked into small compartments, make it very likely that they'd be seriously injured in the event of an accident, and there have already been several near misses and slight collisions.

The police are, in fact, in complete control, and not independent, of everything related to the court appearances. There are different magistrates for

each hearing, and the police are certainly not subservient to their authority, as magistrates have on more than one occasion acknowledged. The police have shown no hesitation in dragging off the defendants before the magistrate has finished speaking, and when the solicitors protested at their clients being handcuffed in the dock, they were told that it was at the discretion of the police and not the magistrate's responsibility.

All the "evidence" so far presented by Bradbury has been no more than vague hints, and it's clear that they have nothing at all to go on, and that what they're preparing for is a show trial which they see as a vindication of their methods and their treatment of the six so far. If there's any conspiracy in existence, it's a police conspiracy. With the help of the extremely vague conspiracy laws and the Prevention of Terrorism Act, the police can do pretty well what they like. They are making it very difficult for people wishing to visit the accused to get clearance to do so, and it's becoming standard practice to raid these people's homes. It is also now quite usual for persons detained under PTA to be held incommunicado, without access to solicitors or friends. Again, lessons learned in Ulster are proving useful over here.

The fact that there is *no* hard evidence and the fact that there have been *no* explosions has not deterred the ATS. After some very adverse publicity about the security forces, including the questions in Parliament and the call for an inquiry, by Labour MP Robin Cook, into just what the ATS are spending all that time and money on, they apparently feel that they'd better look busy in order to justify their existence.

What they seem to be trying to do is to claim that there is a widespread conspiracy posing a dangerous threat, which the ATS has been sharp enough to pre-empt, by arresting those involved before they've had a chance to carry out whatever they're supposed to have been "conspiring" to do. Bradbury has already claimed in court that ATS action has "nipped in the bud" the activities of the "idealistic group", thus claiming credit for preventing "acts of terrorism", although he has no evidence to show that they were going to happen in the first place.

In Britain, now is a particularly apt time for such developments. Apart from the ATS needing to justify itself after criticism, it seems that "law and order" is about to become an important issue at the next election. While the Tories are striving to be seen as the Party of authority and discipline, anxious to defend the nation from being "swamped" by black people, muggers, the IRA, the left-wing mobs, etc. etc.,

the real fascists, in the Labour cabinet are now all set to neatly upstage them with the success of their very own anti-terrorist package. A show trial in the run up to the election would be a great boost to police credibility, especially after the reductions in numbers in the ATS following awkward questions, and a justification for continuing the "temporary" measures of PTA now that IRA activity has virtually ceased outside Ireland. The government and its chiefs will be able to cite this fit-up as evidence of the need for their "draconian" measures, saying that this is what gets results, that we need to maintain and extend the security apparatus, not reduce it.

Meanwhile, the only bombings actually taking place are directed against the left. The letter bombing of *Peace News*' Housmans bookshop, the burning of the Anti-Nazi League's London office, the fires at several venues used for Rock Against Racism gigs, as well as the many attacks on black and left-wing shops have all failed to provoke any activity on the part of the ATS. *Peace News* received a threatening letter some weeks before they got the letter bomb, but the police didn't bother to check it out until after the explosion. It's not their job, they say, to investigate firebombings, but it seems that it is their job to pursue a drugs charge against the woman arrested with Dafydd Ladd. In fact, this charge has now been upped from possession to the more serious charge of possession and supply.

"Persons Unknown", the group set up to support those arrested, can be contacted at Box 123, 182 Upper St, London N1. They'll tell you how to go about sending in things the prisoners need, like letters and postcards, literature, etc., there are quite complex regulations regarding this as all six have been assigned high security category "A" status. So far, "PU" has organised several pickets at Brixton prison, in an effort to get Iris Mills moved, and at Paddington Green police station, where Vince Stevenson was illegally held for six days without charge. There was also a highly successful benefit gig, which raised about £200, at Conway Hall, where there will be a public meeting about the case on August 4.

●STOP PRESS: July 26. People wearing flak jackets and armed with pistols raided two addresses in Bristol. On July 27, at their weekly remand hearing each defendant received further charges as follows. Trevor Dawton and Vince Stevenson, possession six weapons and ammunition; Taff Ladd, possession of weapon; Iris Mills, Ronan Bennett, possession of three weapons; Stewart Carr, four robbery charges.

Australia

Bringing it all back home

As part of a massive world tour, Bob Dylan recently played a concert at the Sydney Showground in Australia. 30,000 people were crammed into the arena, usually used for cattle shows, and wallowed in thick mud, eight inches deep in places. Dylan and his AGC finance company made £220,000.

A group calling themselves the Sydney Sewer Rats seized the opportunity to fight back by printing 2,000 forged tickets which they gave away free at an anti-Uranium rally on the morning of the concert. In a press release they stated that their aim was to destroy the myth of Dylan the "politically committed superstar who can sing 'Money doesn't talk, it swears'" and can still take part in such a blatant rip-off as the Showground gig. "We're not interested in copstars becoming multimillionaires... we're actively opposed to people who co-opt our culture and turn it into commodities to sell-off at

highest possible price."

The forgeries, which cost £150 to produce, were good enough to get people into the arena, and the Sewer Rats say they'll stage repeat performances at future overpriced concerts, next time on a larger scale. They advise people not to buy rip-off tickets, but to wait instead for the free forgeries, and they hope that other groups will copy their actions at other gigs.

At the Showground gig, the Sewer Rats also distributed a leaflet, *Bringing it all back home*, which purports to be an interview with Dylan, conducted and published by *Rolling Stone* magazine from a forthcoming book written by two *Rolling Stone* journalists. *Rolling Stone*'s Sydney office was quick to disassociate itself, denying that they'd ever published such an interview.

In it, Dylan is "quoted" as saying that he's only doing the tour in order to pay for the expensive renovation of

BANK OF DYLAN

BLOC K30BB52



AS DYLAN FEVER SWEEPS ACROSS THE COUNTRY, BANK OF ENGLAND PRINTING EMPLOYEES STAGE A WILDCAT STRIKE, DEMANDING THAT THE ANTI-MONARCHIST FEELINGS OF THE COUNTRY ARE RECOGNISED. THEY ARE DEMANDING THAT THE EXISTING DESIGN OF POUND NOTES SHOULD BE REPLACED BY A MORE CONTEMPORARY FOLK-HERO THAN ELIZABETH WINDSOR. SHOWN ABOVE IS THEIR PROPOSED ALTERNATIVE. TWO MILLION POUNDS IS BIG BOB'S ESTIMATED TAKE-HOME PAY AFTER HIS WORLD TOUR.

his new house, his disastrous venture into films, and his divorce.

"My notoriety and fame (and soon wealth) as a 'political folk singer' grew from my ability to publicise other people's misery. This publicity of misery has become a major commodity in our culture (culture — the ideal commodity, the one that helps sell all the others). I ought to know."

As they want to repeat their actions in the future, the Sewer Rats have refused to identify themselves or explain their politics in any great detail, but the *Bringing it all back home* leaflet reveals:

"Society produces us as maimed individuals — as stripped as possible of intelligence, sociability and sexuality. Hence we are genuinely isolated from each other — which is just what is needed for the smooth functioning of

this kind of society. So the constant image of everyone's 'happiness' condemns everyone's actual misery to silence... the real State Secret is the misery of everyday life."

The group picked on Dylan as their first target after he had said, on landing in Australia, that "there's nothing left to protest about". They described him as a singer of "political commodity songs", no different now from any other superstar, who should be ripped-off whenever possible.

The *Bringing it all back home* leaflet concludes: — "The most crucial thing we must all do now is to take ourselves and our desires seriously — it's time we stopped looking to politicians, bosses, union bureaucrats, priests, deities and pop stars, and started looking to ourselves and each other. This is the only way we will ever transform our lives."

Not content with liberating music, Sydney Sewer Rats have just opened their latest squat, a large stone mansion overlooking Sydney harbour. When a local business operator left the country in a hurry last month on being implicated in a 2 million dollar insurance fraud, the Rats decided to check out what he'd left behind. Gold plated bath taps, wall to wall carpets and a swimming pool, according to the Rats, who described their new residence to Zero in one of a series of international trunk calls made on their new phone soon after moving in. Their dilemma is whether or not to abandon their previous squat where they spent many happy months as guests of Australia's Roads Department.

straight FDR newspapers, who have regularly printed RAF, 2nd June, and other groups' communiques. However, only *Info-BUG*'s printers have been arrested.

No formal charges have been preferred against the AGIT-druck printers as yet, but they still remain in prison. The only accusation held against them is that of identifying with the above mentioned press releases, and the evidence for this accusation is their left-wing views, and their membership of a collective which serves the 'movement'. The reasons for holding them in prison are also insubstantial. According to the court there is a danger that they will go underground if released on bail because: a) they have to reckon on stiff sentences; b) they live in communes, and the lack of close (family!) ties between members means that the accused have no strong bonds to hold them; c) they have been part of a left orientated basis group, and as such can reckon on being sheltered by like minded people. In other words, for people who live in communes, work in left projects, or are part of basis groups, preventive detention has been reintroduced (as in Nazi times).

Jutta Werth, Gerdi Foss, and Henning Weyer have now been in prison for nearly 7 months. They could easily remain there for an equally long period before being brought to trial. Therefore it's important that enough pressure is brought to bear on the FDR authorities, to release them immediately, and without sentence.

These arrests are an attempt to silence the critical voice of the informal left in FDR, by causing other left printshops to exercise self-censorship on what they print, out of fear of arrest and closure. This incident is also an attempt to criminalise the undogmatic left and so called sympathisers by making alleged identification with certain writings a crime.

Illustration: Pete Brawne

West Germany

Print collective jailed without trial

On October 17 last year two members of the West Berlin printing collective AGIT-druck were arrested, another was arrested the following day, and another on October 26. Since then only one has been released on bail, the rest remain in prison. The AGIT-druck members were arrested under the now infamous para 88a and para 129a, rubber laws which are becoming more and

more commonly used against the left. AGIT-druck prints for Berlin Women's Centre, tenant, anti-nuclear and immigrant groups. It also prints *Info-BUG* bulletin of Berlin's informal left. As a forum, it has in the past printed urban guerilla communiques, as well as articles discussing violence. In this *Info-BUG* is no different from most

continued column four

Canada

Bid against prison activists fails



Betsy Wood (left) and Gay Hoon against British Columbia Penitentiary.

Canadian feminists and prison activists Betsy Wood and Gay Hoon won an important victory on June 22 when all charges against them were thrown out due to the prosecution's failure to make a credible case.

This follows last January's seige at

the British Columbian prison, when five prisoners broke through to the visitors waiting area, only to have their escape forestalled when the guards managed to lock the exits, leaving thirteen visitors and the five prisoners

continued next page

Photo: Open Road

trapped.

After a week-long seige, the prisoners were returned to solitary confinement and Betsy Wood and Gay Hoon were immediately arrested. The prosecution had alleged that they had helped plan the escape and should therefore bear equal responsibility for the stabbing of one of the guards by a prisoner. The preliminary hearing was to determine whether they should be committed for trial on various charges, including attempted murder, and now it seems that the prosecutor may try to bypass the Judge's decision and proceed by direct indictment against the two, asking the Attorney General to sign the committal papers.

The two have been active in the women's movement for some years and have more recently become involved in prison work, particularly the campaign against the solitary confinement at the BC Prison.

The authorities wanted to use the case to manipulate public opinion against the growing prison movement in Canada, and tried to sabotage the two women's defence by refusing them bail on the grounds that they would take part in violent activities if let out. They finally got bail (40,000 dollars each) after getting together sixty five references testifying their pacifist beliefs!

Conditions in the solitary unit at BC Prison were revealed in 1975 when eight prisoners brought a law suit against the authorities, which resulted in the judgement that the conditions were a "cruel and unusual punishment, in violation of the Canadian Bill of Rights".

Prisoners are confined in cells eleven feet by six with a concrete slab, three-inch foam slabs and a blanket for a bed. The toilet and sink are combined in one fixture with cold water only. They are confined for twenty-three and a half hours a day and allowed half an hour's 'recreation' between four concrete walls. The guards regularly subject them to beatings and strip searches, and have frequently used teargas and fire hoses on them, as well as contaminating their food.

The sensory deprivation resulting from these conditions leads to prisoners losing the ability to talk to other people and sometimes makes them unable to read books, and there are numerous suicide attempts.

The BC Prison has, over the past ten years, seen many strikes, insurrections and hostage-takings, and the five prisoners charged after the January seige have all been in solitary at various times for their part in the fight against prison authority. The five are Andy Bruce, Steve Hall, Richard Wright, Ralph Saumer and Dave Bennett. Andy Bruce has spent most of the last seven years in solitary, since he organised a strike after an Indian prisoner in solitary was beaten to death by guards. He's been involved in several actions against the conditions in the solitary unit and during one of these in 1975, the prison tactical squad shot and killed Mary Steinhauer, a social worker sympathetic to the prisoners, who had been taken as a hostage. This led to an official inquiry (which predictably found that the killing was accidental) and to the law suit brought by eight prisoners, including Andy Bruce.

Ralph Saumer took part in the non-violent take-over of an entire wing of the prison, which lasted three days in 1976, and the others, all close friends of Bruce, have records of escape attempts, Steve Hall having served a total of five years solitary for offences against prison discipline. He has now received a life sentence in connection with the January incident at BC.

Dave Bennett was one of a group of prisoners who publicised an incident which took place at Christmas 1976 when guards gave razor blades to prisoners in solitary, wishing them "a Merry Christmas and a Slashing new year" □

United States

The miners' struggle never ends

Although 160,000 American miners ended their contract strike last March, by early June two union locals (branches) in Virginia were still out, and roving pickets in Pennsylvania were defying court injunctions to bring thousands of miners out on strike there. The miners in those two states were fighting against coal operators who were refusing to accept the already-wretched contract that the United Mine Workers of America (UMWA) membership had reluctantly approved two months before.

These few operators were refusing to share financial responsibility with the Bituminous Coal Operators Association (BCOA) for the UMWA National Pension Fund. They were holding out instead for individual company pension schemes, which would tie the miners' welfare to the fortunes of 'their' individual coal operator.

Both the demands and the tactics of the continuing walkouts had been stake in the national contract strike. After 110 days and 3 contract offers, the 160,000 miners finally beat back BCOA attempts to force them into surrendering key gains of past struggles.

The sharp conflict over the UMWA's sacrosanct traditions was central to the operators' interests in getting a tame union—or no union at all—at mines opening over the next few years. With the US economy increasingly reliant upon coal rather than high-priced oil, the continued expansion of the industry has prompted operators to undermine the union's sense of collectivity, but also has given the miners a strong basis for defending their coalfield traditions.

At the negotiating table, the main stumbling block to a settlement was a BCOA offensive against 'unauthorized pickets'. The operators proposed penalties against any miner who joins or even just respects an unofficial picket. For the daily struggle in the coal pits, such clauses were really about whether miners could sustain their tradition of protesting local grievances on the spot and calling upon other mines for support.

For fifty years or more, the better organized miners have responded to dangerous conditions or management abuses with a 'first-resort' wildcat. Here the miners would put their bucket to ritual use over the informally democratic understanding that they would kick it 'If the water falls to the ground, then we strike'. Support to a wronged union member came as naturally as the force



August-September 1975: HQ of the Right to Strike Committee in southern West Virginia—centre of the roving picket movement in the massive wildcat of three years ago as well as in the 1978 contract strikes. On both occasions the miners found themselves opposing their rank-and-file 'reform' leader, Arnold Miller (inset), UMWA President. In the 1972 election he symbolized the hopes of thousands of miners, only to renege on his promise to defend the right to strike in the 1974 contract, and even to support penalties against wildcatters in the 1978 contract.

of gravity.

And roving pickets effectively spread the word by invoking another unwritten rule, 'Never cross a picket line'. In this way they could shut down a mine with as little as one miner standing at a mine when it changed shifts.

These strike traditions—the 'first-resort' walkout and roving picket—are both effective tactics and sentimental holdovers from the 1920s, but not merely so. For they are also the guts of the 'union brotherhood', the human bond that unites the miners' community in a voluntaristic sense of individual dignity. Miners' wives have taken leading roles in unionization struggles, so—ironically—the 'brotherhood' refers less to the masculine ethos of mining itself than to the Protestant mission of creating a human community of equal individuals. Upon joining the UMWA, each new member 'takes the [union] obligation', solemnly swearing never to wrong a union 'brother'.

Since the early days of unionization, contract gains have depended upon the inviolability of that oath. However, the oath has been coming into stark conflict with the modern industrial relations recently promoted by the Federal government and Democratic liberals

through union reformers, and

crystallized in the 1974 contract itself.

The intended agent of modernization was the Miners for Democracy (MFD), an electoral campaign that grew out of the mass movement for pneumoniosis (Black Lung) compensation. Replacing the corrupt Tony Boyle union regime, the MFD reform slate was elected with the help of the US Labor Department, which overturned the 1969 election and supervised a new one in 1972.

Though promising to defend the 'right to strike', the MFD leader Arnold Miller had also promised to end the '19th century labor-management relations' that have rent the coalfields since the last century. The more modern side of that contradiction won out in the 1974 contract, which established a five step grievance procedure, naively intended to replace the miners' strike traditions in one fell swoop.

However, grafting the new procedure onto the traditional union 'brotherhood' was quite another matter. In southern West Virginia, which had returned the highest majority of any district for the 1974 contract, there were far more local wildcats the next year than ever before, and roving pickets spread major region-wide wildcats three times in the next three years.

Despite new UMWA disciplinary rules against wildcat instigators, the MFD regime was clearly failing to transform the union 'brotherhood' into an 'industrial citizenry' who recognised their individual interests in the grievance procedure. With the reliability of coal production becoming a national political problem, their ruling class was giving up entirely on controlling the miners through Arnold Miller's prestige, and opted instead for direct confrontation with the membership over the upcoming contract.

Taking confidence from the recent decrease of union coal from 70% to only 50% of the total output, the operators accumulated stockpiles to prepare for a prolonged contract strike. By February 1978, two months into the strike, the southern West Virginia miners were extending their roving pickets not only to weaker coal areas and half the non-union mines, but also the power plants, coke plants and railroads handling non-union coal.

Miller finally 'negotiated' a contract permitting the operators to sack or fine 'unauthorized pickets' and to fine any miner refusing to cross them. The contract would also substitute separate

continued next page

Greece

Anarchy too passionate

On May 9 three anarchists were arrested in Thessaloniki, Greece, for flyposting against the new 'anti-terrorist' law which is particularly directed against movement. The posters showed Engels, Marx, Bakunin, Kropotkin and Reich as 'wanted for terrorist activity. Anyone knowing about them report immediately to Police authorities, and will be rewarded 500,000 Dr' (according to the State-terrorist law, that is the reward for giving information leading to the arrest of a 'terrorist').

The three comrades, G.Garas, 23, G.Kitsos, 19, and T.Tsantarmas, 19, admitted in court that they are anarchists. Subsequently they were found guilty of "stirring political passion" (a law passed during the civil war) and sentenced to imprisonment of two years and seven months and thirteen months each, respectively, plus considerable fines. However, apart from the heavy sentences, there are other important points brought forward by

the prosecution, that effectively outlaw not only the anarchist organisations and movement in general, but even the use of the word 'anarchist' on posters, books etc., since according to the police this alone may "stir political passion".

The anti-terrorist law passed last April in the Greek parliament is, if not a copy, certainly not much different from German anti-terrorist law. This marks a new era in the Greek 'democracy'—that of aligning even in legal matters with its EEC/NATO patrons. As a result, during the last few months alone many anarchist comrades have been arrested, and bookshops and cafes raided by the police. □

International support is needed to assist Greek anarchists against the repression of Greek 'democracy'. Start with a little international correspondence with the main Greek newspaper *Eleftherotypia* (Panepistimioy 57, Athens) or, more locally, the Greek Embassy (1A Holland Park, London W11)

ZERO NEWS

commercial insurance schemes for the industry-wide company-funded health plan that has vastly strengthened the UMWA's organizing appeal ever since the plan was won after World War II. The contract proposal so discredited Miller that the state had to press for three identifiably anti-Miller District Presidents to be added onto the Bargaining Council, so that the next contract offer would at least have a chance of appearing credible to the membership.

By now the coal stockpiles were quickly dwindling, with energy shortages imminent. The operators backed down on most of their penalty demands, but still insisted on sacking

unauthorized pickets and dismantling the medical services. 'We won't organize much with this contract', groaned one UMWA staffer worried about the opening of more and more non-union mines.

President Jimmy Carter, naively hoping to 'bribe' the miners into surrendering the right to strike, unsuccessfully suggested that the operators offer an additional \$1 per hour on top of the already relatively high wage offer. He also threatened to order an 80-day back-to-work 'cooling off' period (under the anti-union Taft-Hartley Act), and possibly even Federal seizure of the mines, if the miners refused to accept this second

contract offer. His threat, rebuffed many times by past generations of miners, cajoled only a meagre 30% of the miners to vote in favour.

After this massive rejection, and the miners' solid defiance of the Federal court's Taft-Hartley order, both *Business Week* and the *New York Times* advised the BCOA to back down for the moment. They were well aware that, even without a no-strike pledge, the BCOA still would have a legal basis for disciplining wildcatters in an Arbitration Review Board ruling handed down the previous October.

The BCOA finally agreed to drop all their clauses on picketing, and to improve slightly the terms for medical

provision with an industry-wide insurance plan. However, miners who walk off their job for their own physical safety were still subject to fines if the (pro-company) arbitration board decided that they had failed to use 'good judgement'. Nevertheless, a by now-wearied membership narrowly approved this third contract offer, and returned to work in late March.

Meanwhile, with the miners still on the defensive, some operators were holding out for company-by-company pension schemes, and a 2 year old strike for UMWA recognition by Stearns miners raged on in the anti-union bastion of eastern Kentucky.

This entire morass has resulted from the legalistic way that the reformers—initially supported by most of the US left—set out to 'democratize' the UMWA. They relied upon the forces of Federal government intervention rather than upon the informal democracy whose resurgence in the 1960s made the corrupt Tony Boyle regime an obvious liability to the coal operators in the first place.

Now the miners have to struggle against a bureaucracy which is not so much 'corrupt' as it is a creature of the state. They will need to resist accepting individual 'responsibilities' to their separate coal operators, to their grievance procedure, and to capitalist law. But this will require going beyond purely defensive tactics, towards confronting politically the historic crisis of their coalfield traditions. ☐ Les Levidow

News shorts

● An attempt is being made by four county councils, West Yorkshire, Merseyside, Cheshire and West Midlands, to make it an offence to organise a demonstration without informing both the local council and police seven days in advance. These councils have each added this identical clause (which also requires route details, nature and purpose of demonstration and name of a person responsible for organising it) to their respective local bills currently going through parliament. If successful there is no doubt other local authorities will follow suit, resulting in national legislation by the back door, an attack not only general rights of assembly, but more specifically on our right to take spontaneous action.

● On June 27 Burnley bus driver Mary Winter was sacked for wearing her 'Lesbian Liberation' badge. The dismissal followed complaints from two workmates and two members of the public that her badge was "offensive", in other words she is being victimised for her sexuality. Mary is appealing against her unfair dismissal through the TGWU, who have remained lukewarm over the issue. Write to her boss (Mr Greenwood, Burnley and Pendle Joint Transport, Queensgate, Burnley) and demands her reinstatement.

● Zero's May benefit was disrupted by a group of anarchists (including a member of the collective that puts out *Anarchy* magazine) who at first pretended to be NF members and later set off two smoke cartridges. The disruption and ensuing damage (although slight) were sufficient to lose Zero future use of the venue, and also lead us to cancel further benefits. The antipathy which Zero has learned to expect from some *Anarchy* members since the Essex conference, reached a new level on June 15 when three members of *Anarchy* visited one of the people that works on Zero at his home then proceeded to beat him up. Two weeks earlier one of the same people attacked a comrade, one of Zero's typesetters, while at work. We think other anarchists should know about these incidents. What does the anarchy mean in *Anarchy*?

● On the night of April 24 '78, Dalila Zeghar-Maschino, an Algerian woman was kidnapped from Montreal, Canada by her brother, Massoud Zeghar, and taken to Algeria. In March 1975, Dalila had to leave Algeria in order to marry Denis Maschino, a French citizen. In Algeria, the law prohibits a Muslim woman from marrying a non-muslim. Hence, since August 1975, Dalila and Denis have resided in Montreal where they studied at university. Zeghar, a powerful figure in Algeria, both politically and economically, has never accepted the marriage which represents a blow to his authority as head of the family. Suspicious of her brother's intentions, Dalila refused to meet with him; however, other members of the family came to Montreal and succeeded in winning her confidence. On Monday April 24, Dalila went along to dine with her family. She was then drugged and

taken to Dorval airport where a private plane flew her to Algeria. Presently she is being held in her native village, El Eulma, and will soon be forced to marry an Algerian chosen by her brother. The Committee for the Liberation of Dalila publicly demands that the Canadian government take immediate and effective action towards the Algerian government to obtain the release of Dalila Maschino and requests that letters of support be sent to Prime Minister Pierre Trudeau, Ottawa, Canada.

● Lorenzo Komboa Ervin (see Zero 6), the anarchist prison organizer, has now been placed in the notorious Behaviour

Modification Programme control unit at Marion, after a protest by prisoners in the isolation unit and an earlier food boycott. The control unit has caused the deaths of ten prisoners and the mental imbalance of hundreds of others. Clearly this is a conspiracy against his life for his prison activism. Write, demanding his release from the control unit, to: G. Wilkinson, Warden, US Penitentiary, PO Box 1000, Marion, Illinois.

● Under sweeping army reform, Yugoslav soldiers on guard duty will no longer sleep nine to a bed. The army is to replace the friendly old beds (known as 'palaces') with single ones. In future Yugoslav soldiers will also wear pyjamas.

Zero7

We apologise for the lateness of this issue. After a year's hard work we're exhausted. Moreover, we've repeatedly failed to solve the collective problems that have arisen over the year, and we've more or less run out of money. These three reasons have contrived to make it impossible to continue publishing until Zero has effectively reorganised itself and it is inevitable that Zero takes a summer break while we rest, sort out organisation and work on fundraising. Regular readers will know that within the collective political interests and emphasis are diverse, yet surprisingly Zero's difficulties have never centred around out and out political differences but around collective method. From our own experience the problems that are grounding Zero are the same problems that are encountered in all informal anarchist collectives and we want to use this space to outline them, albeit confusedly.

Like most groups/collectives Zero originated as an informal group of people meeting to discuss a project, which, having taken the go ahead, became overnight the collective which worked on it. From the outset therefore, and without decision, the collective was completely informal—being defined simply as those that took part. Most anarchists would recognise this basis as indisputably anarchist and many would resist any development of it. Yet the problems we have encountered in the production of each issue, and our apparent inability to solve them has led us increasingly to recognise that projects such as Zero may be beyond the operating scope of an informal unstructured, collective.

Zero's apparent 'togetherness' belies the fact that there are opposing tendencies within the collective both over the function and organisational nature of anarchist papers. Taking function, some of us see the role of a paper like Zero to be an anarchist communication channel which generates anarchism, while others of us tend to ignore form and see the role of an anarchist paper as being a propaganda one, revolutionary in content. On how a paper should be organised, some of us see a staff, to edit, research, report and design, as a

necessity, and that criticism of 'professionalism' is invalid without criticism of anarchist amateurism also; others that each issue should be collated informally rather than edited—in fact, that the way we work now is ok (if only it worked better!). This is of course difficult to refute: we feel variously that we have paid too little attention to personal relations within the collective, that one or two people have allowed themselves/been allowed to dominate, that jobs have never been defined clearly enough and that we have been lazy in learning and rotating them.

This brings us to what seems to be the central problem, the nature of the democracy of informal groups. People's input into informal groups is by definition disparate. In Zero, at the moment, the one or two people who can only manage one in three weekly meetings have the same decision power as the one or two people who work on Zero almost full time. This means that some have much of the responsibility with relatively little control, and others have control with relatively little responsibility. Day to day production work is continually undermined because no one is sanctioned to take running decisions, while people with less time are unable to use it effectively because no one is sanctioned to co-ordinate production work accordingly either. Here two anarchist principles of democracy collide—that decision making is a right of involved and non-involved alike (power to all), with the right to take decisions being conferred by involvement (power to the workforce).

This March we attempted to come to terms with this disparity through differentiating the collective into a staff and a larger group of regular contributors. Yes, you can guess what happened—just as before, the entire collective became the Zero staff overnight and informality reasserted itself.

None of this is to say that the informal group should cease to be the basic unit of anarchist activity but that, as well as being conscious of its strengths, we should develop awareness of any intrinsic limitations. One of these would seem to be that informal

groups are unable to solve operational problems whose solution necessitates organisational development of the group itself. In short that informal groups lack capacity to adapt. Where anarchist projects prove to be beyond the operational scope of informal groups we must explore and develop alternatives. The importance of this is obvious. It is more often than not the ambitious projects that prove to be beyond the scope of informal groups to handle (Rising Free, for example, has similar problems to us). It is this failure to make the quantum jump to operating more ambitious projects (regular conferences, anarchist media, national newsletters, campaigns etc) that forever impedes the growth of anarchism into a movement.

That said, with your support (see appeal) Zero8 should be out late Autumn, and from then on regularly. With your help, and with the rest of the summer to discuss and reorganise without the pressure of producing the paper... we should make out ☐ Zero Collective

Zero is an anarchist/anarcha-feminist newsmagazine produced by a mixed collective, mainly from East London, (see 'Anarchism/Feminism' in Zero1 for a statement of our ideas). Zero is looking for streetsellers (pick up Zeros from Rising Free—cash returned against unsold copies) and distributors abroad. Contact us through address below.

Production: Zero collective. 01-555 6287 (and 01-481 1355 soon)
c/o Rising Free, 182 Upper Street, Islington, London N1, UK.

Typesetting: Bread 'n Roses (TU), 01-485 4432.

Process Camera: L'angelo misterioso

UK Distribution: Publications Distribution Coop, 01-251 4976.
USA Distribution: Carrier Pigeon, 88 Fisher Avenue, Boston, Mass 02120.

ISSN 0140 3826

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Ground Control

In 1966 the Japanese government abruptly and arbitrarily decided that land belonging to farmers at Sanrizuka, 66 kilometers from Tokyo, should be confiscated to build the New Tokyo International Airport. These farmers were never consulted; they read about the decision in the newspapers. From that day onwards the farmers, allied to radical worker and student organisations, have been fighting a bloody 12 year battle against the Japanese state. In the process five people have been killed, 10,000 injured, and over 3,000 arrested the struggle continues.

By the beginning of the 1960s Japan's economy was moving into high gear. Crucial factors in this growth were Japan's active support of the US in the Vietnam War and the beginning of Japanese investment overseas, especially in Southeast Asia. With these developments the demand for air transportation grew, and Japanese industrialists began to feel a pressing need for a new international airport to replace the existing Haneda Airport, which they said was too congested.

So in 1962 the government decided to build a new airport. Several sites were proposed, but in the face of fierce local opposition the government's choice changed swiftly from one site to another. Suddenly in 1966, the Sato administration announced that the new airport would be built in Sanrizuka. The New Tokyo Airport Corporation was established and set April 1971 as opening date for the airport.

On June 28 1966, immediately following the government's announcement, 3,000 local residents of Sanrizuka and their supporters held a rally denouncing the decision. They formed the Sanrizuka Airport Opposition League. The government responded by trying to buy off the farmers, offering ever larger sums of money of they agreed to sell their land. Some did, but most refused. After this attempt to divide the close-knit Sanrizuka community had been successfully resisted, the government applied another tactic force.

On October 10 1967, over 2,000 riot police were called out to forcibly carry out land surveying at Sanrizuka. For the first time the Opposition League clashed head-on with the armed power of the state, and the Airport Corporation being unprepared for such militant resistance was forced to abandon its surveying plans. After this initial clash, Sanrizuka became a focal point for people's struggles all over Japan.

The rapid industrialisation of Japanese society which has taken place since the last war has left many victims — the agricultural population in Japan has dropped from 12 to 6 million in the last fifteen years; the environment has been devastated, sometimes with horrifying consequences like the Minamata mercury-poisoning sickness; Tokyo has become an example of twentieth century madness.

The Sanrizuka issue began to become a unifying factor for the disaffected all over Japan. In March 1968, the Opposition League, along with other radical groups, held a demonstration which numbered 10,000 supporters. They marched to the Narita office of the Airport Corporation, forcing their way past armed riot police. Hundreds were injured and over 500 arrested.

After repeated land surveying attempted by the authorities had failed, in December 1970 the government enacted the Special Land Expropriation Law, which legalised confiscation of the farmers' land. The land to be taken was in the Phase 1 construction site, where a 4,000 meter runway was to be built. The Opposition League prepared for the next police onslaught by building a network of underground tunnels, fortified sites, solidarity shacks and seven wooden towers.

Expropriation began on February 22 1971, carried out by thousands of armed riot police. It was thirteen days before the Airport Corporation could announce the first expropriation completed, during which time 1,000 people had been injured and 400 arrested. Some land within the Phase 1 site still remained in the farmers' hands though, and the riot police launched another attack in September 1971. On September 16, a group of Opposition League supporters attacked a troop of riot police who were engaged in a search close to Sanrizuka. Three policemen were killed.

The authorities took the opportunity to try and discredit the farmers, and in a much publicised campaign arrested 130 activists of the Opposition League, claiming they were looking for 'outlawed murderers'. At the same time riot police again





All photos: Fukushima Kikujiro



attacked Sanrizuka, and eventually smashed the wooden towers and seized all the remaining land in the Phase 1 site.

In March 1972 the Opposition League built a new structure, the Iwayama Tower, a 62 meters high iron tower standing directly in the flight path of the nearly completed runway. The tower kept the airport effectively closed. In January 1977, Prime Minister Fukuda insisted the airport must open within the year "whatever the cost". During the 11 year struggle at Sanrizuka support for the Opposition League had been steadily growing.

Already more than 100,000 people had joined as legal owners of the Iwayama Tower — a movement promoted by the Opposition League to make the tower the property of all the nation's people. On April 17, 23,000 supporters of Sanrizuka held a rally, with the slogan 'Defend the Towers — Abolish the Airport!'

The riot police knew they would have extreme difficulty taking the well guarded towers in an open attack, so approached at night. At three o'clock in the morning on May 6, 1,500 police quietly surrounded the towers, and severed telephone lines to the outside cutting communications. Cables were attached to the towers and acetylene torches used to burn through their bases to bring them down.

A protest rally against the government's action held two days later resulted in the death of one demonstrator, hit in the head by a tear gas cannister from point blank range while tending injured people from the fighting. The same day the government made the first test flight at Sanrizuka. The Opposition League pledged itself to use 'any means necessary to force the government to give up the airport'. The opening date was now fixed for March 1978. The first runway was finished, and a control tower ready for operation.

On the night of March 25, a 10 person squad from the Opposition League entered a sewer about one mile from the airport, and made their way to the foot of a manhole near the control tower. The next day 1,000 demonstrators staged diversionary attacks at various points around the airport. The riot police left the control tower undefended and the 10 people came out of the sewer and entered the tower with ease. The doors were then barricaded and for two hours the control panels and equipment were systematically smashed to bits.

For the first time an organised attack as opposed to resistance had been used, and was completely successful — the government panicked. The national police chief resigned over the incident, and the opening date was again put back, this time to May 20. For various reasons the effect of the action on the opposition movement throughout Japan had been enormous. The action was carried out by a squad of militants from different sections of the Japanese left, perhaps paving the way for increased left unity, which for years has been plagued by sectarian rivalry and bitterness. The number of people supportive of the action was unprecedented, including many 'non-political' citizens' groups.

The government has clearly seen that this is not one of the isolated incidents that have characterized political activity in the past. Talking about 'threats to law and order' and 'direct attacks on the state', it has already set in motion a campaign to separate the 'extremists' first from the farmers, then from the rest of the opposition forces. For example, it has invited representatives of the farmers to 'discussions', something it has been refusing to do for the past 12 years. At the same time it is considering what new measures can be used to suppress the 'extremists', and there have been calls for the police to be allowed to fire the hand-guns they carry at will. At present they have to prove there is a direct threat to their life before being allowed to fire.

In the long term the government's strategy is predictable, as it has already been enacted in West Germany. After separating the 'extremists' off from the farmers it will then set about terrorizing the rest of the population by stretching the concept of 'extremist' to include all relations with the Sanrizuka struggle. Just a visit to the farmers will come to constitute an 'extremist' act. In this way 'ordinary' citizens will be forced to either take up a militant position or avoid Sanrizuka altogether.

Gradually the support movement will whither away and the guerillas, without a sea to swim in, will be left high and dry. That, at least, is the theory as it has been put into practice in West Germany.

The New Tokyo International Airport officially opened on May 20 '78 — with a permanent armed guard of 14,000 riot police. Japan's top aviation official has since admitted that building the airport at Sanrizuka had been a mistake from which the government had learned a 'valuable but expensive lesson'. The £1.3 billion airport is still unfinished. Only one runway is operational, with a second and crosswind runway, without which Narita cannot efficiently operate, still to be built.

The Opposition League has committed itself to closing down the airport the struggle continues. □Ampo, Japan Asia Quarterly



PERSONAL POLITICS AND FREEDOM

The anti-authoritarian movement is entering a decisive period in its evolution. For us, the twentieth century advanced capitalist society is a reality. We have to transcend the past, Bakunin, Russia, Spain, or else be swallowed up by today's uniqueness.

As concepts and relations have changed, so must we adapt what is progressive to our modified struggles. Yet in numerous ways, many anti-authoritarians still interpret the needs of the present according to the history of the past. For an increasing number of others, this is too narrow-minded and unacceptable.

One point that the anti-authoritarian movement is having its share of trouble with is personal politics. When I worked in a gay/feminist/political (anarchist) bookstore, it was really sad to see the people of the different tendencies only pay attention to their own milieu. We moved on, frustrated at the lack of political consciousness (and other things). Well, most of the men still ignore the feminist section, even with the introduction of anarcho-feminist material, it's mostly women who will pick it up. Fortunately though, a number of people are beginning to see the limitations of "macro" analysis as it affects their daily lives and have recognised the invaluable contribution feminists have made. In the old days, it was easy to ignore or co-opt into mainstream battles, there weren't too many like Emma Goldman pointing out the error in this.

Now, due largely to the feminist and gay movements, personal politics has proven its colours as a means of struggle. Within anarchism, we see this growing tendency expressed principally by anarcho-feminism and anti-authoritarian gays. To an extent, they are being forced to wage this struggle alone because many of the "traditional" movement members are unwilling to come to terms with their own deep-seated sexism and/or apathy towards personal politics.

As opposed to other socialist theory, the beauty of anarchism is that it becomes a truly revolutionary dynamic when applied to the diversity of our personal and social relationships. Therefore, anarchism is reduced to hypocrisy if we recognise and struggle against hierarchy and domination of capitalism and the state, whilst dismissing the importance of dealing with it in our personal lives.

Our own daily lives are the source and returning point of our social reality. To greater and lesser degrees unfreedom is our universal similarity. Class, sexual, race, age, psychological, hierarchical and other forms

of oppression are all aspects of a whole network of unfreedom. We are each caught in the network in a lot of different ways. This network has to go, because unfreedom is our universal need.

Freedom is the condition necessary to realise our maximum potential as individuals and as a society. It means growing and living without hierarchical and dominating constraints, from state control to psychological self-denial. Freedom requires having to take responsibility for our own lives, we can't vote it in. It is having to take care of ourselves and each other (instead of blaming the enemy for not doing so).

Looking at daily life, it becomes clear that the personal aspects are political. How we perceive reality,

our various one-to-one power relationships, are all interconnected, they are the cement that holds the network of unfreedom together. As Wilhelm Reich explained, the authoritarian system is reproduced and re-inforced through social relationships. The personal is political because a change in our hierarchical consciousness and relationships is necessary for a free world.

And the political is personal. Politics is how people decide and work out the way they will live together day by day. The political is personal because we need the power to control our own lives. The traditional left tends to recognise mostly the classical oppressions analysed by the great socialists of over a century ago. All forms of oppression are equally valid, although not all are equally recognised or understood. This doesn't mean that all oppression is equal, it just means that the severity of oppression is different for each of us. The left would be more useful if it accepted the importance of overcoming all oppressions and struggled to change its narrow self image and its attitudes towards sexuality, hierarchy, work, age, normality, success, "the enemy", well the list goes on. But categories of oppression can only be a starting point of identification, ultimately all forms of oppression have to be opposed whatever form that oppression takes.

We need to develop our consciousness and skills for real liberatory change. If we do struggle for comprehensive freedom, we aren't just going to walk into it with the hierarchical mentality we have now. Our struggles, the organisations and structures that result will necessarily reflect our consciousness and practice. This is why self-change is so critical, why the personal is political. We can't transform the mentality of domination into the struggle for freedom.

With a comprehensive approach to freedom, there's no more single monolithic enemy. With no more monolithic enemy there's no use for an homogeneous movement. What is needed (as the most liberatory means of struggle) is a movement that is essentially anarchistic. One that's decentralised, composed of autonomous self-managed individuals pursuing their diverse interests and activities whilst cooperating to end all unfreedom.

The discovery of oppression, unbecoming whatever oppressor role each of us have been dehumanised by, the love of ourself, developing self-definition and individual strength, recapturing our own power over our own daily life, the destruction of our alienated self and becoming a person who is authentically alive, these are the processes by which we become autonomous individuals.

But ending oppression in our lives and creating the means for freedom is equally a social process. The individual and society ultimately define each other. As we are oppressed, we need to struggle for social freedom. As we are unfulfilled and unsatisfied, we must create a social richness in which we can thrive. As we are strangers and alone, we have to reclaim the social milieu in which we can enjoy, love each other.

Freedom requires practice now, "after the revolution" is too late □ Cassonade Doree



After Marx, April..... after Mao, June!

Anna Maria Vagnolo, whose article on feminism and the Italian left appeared in Zero3 here discusses the current political scene in Italy.

The Italian political scene has gone from bad to worse: Last spring's big student riots in Rome and Bologna have been followed by a wave of police repression. Many are under arrest and in many towns armed police raided and closed down what they called "the most dangerous dens of subversion!" These include Rome's well known *Collectivo Autonomo di Via dei Volsi* and the offices of Bologna's free radio station *Radio Alice*. The *Autonomia* groups became Public Enemy No.1 over night, groups which then represented, and still do represent, the most active and advanced section of the youth movement.

The structure of the *Collectivi Autonomi* is completely informal, and is characterised by the lack of a dominant and centralised ideology. Their bywords are Expropriation and Self-Reduction, the latter being unilateral pricecutting practiced in the metropolitan areas wherever they can't take things directly for themselves. In contrast the *Indiani Metropolitani* emphasise the qualitative aspects of life (and care little for any claims made for the working class) although good relations exist between the two movements and

most bloodthirsty killers in history"! The government was quick to use this state of public opinion to reinforce itself, passing a series of 'anti-terrorist' measures in record time (a unique event in Italian political history!).

The first to suffer in this kind of climate are of course the revolutionary organisations; political activity becomes almost paralysed. Calls are being made from official places for the reintroduction of the death penalty, parliament is sifting through recommendations for stricter discipline in legal procedure, and the police step up repression in close collaboration with West German 'specialists', (otherwise known popularly as 'leatherheads'). Protest is circumscribed and neutralised by the mass media and the slightest active resistance meets with the combined attack of the police, PCI and union stewards and MLS thugs, not to mention the omnipresent fascists! The list of political victims (militants and sympathisers of revolutionary

currently undergoing a huge proliferation in mystical sects and groups committed to 'inner research'). Many others, trying to reconcile both directions, are moving into the field of alternative culture, medicine, food and ecology, (towards an anti-authoritarian practice not unlike that of *Peace News*). This is due in no small part to the Seveso incident and its aftermath. A good number of anarchist groups are now engaged in the campaign against Italy's atomic energy authority the *CNEN*, which plans to construct several nuclear power plants at sites across the country.

Elsewhere too, the general tendency is toward internal reflection. Even the feminist groups that not so long ago were involved in militant free abortion, employment equality and health and childcare campaigns, are now largely retired into internal political discussion. No doubt necessary, but confined to the



ROME: Closed by the police, Autonomia 'HQ', via Dei Volsi.



they frequently cooperate. The *Indiani* see themselves as 'children of the ghettos, coming out from the suburbs and slums to recreate the cities. The new aspects they have brought to politics are: an extremely critical, or at least sceptical attitude to Marxism ('After Marx, April... After Mao, June'); a fundamental mistrust in the possibility of linking with the working class (the working class is seen more and more as the stronghold of conservatism—subdued as it is by the PCI and unions); a playful and hedonistic attitude to life; repudiation of the ideology of labour; and, in the face of those that see political diversity as some kind of deviationism, the assertion that diversity is a reflection of the full spectrum of human liberation. (Thus support of feminism and homosexuality is axiomatic, and so too a critical review of attitudes towards childhood, insanity sense of self conscious irony and their constant search for new aesthetic and cultural means of expression. Irrationality and desire are emphasised in opposition to the sterile political rationalism of institutionalised left groups such as the *PDUP* (*Partito Democratico di Unità Proletaria*), *AO* (*Avanguardia Operaia*) and the Stalinist *MLS* (*Movimento Lavoratori per il Socialismo*), all of which are given to increasing self-parody as they call for 'political power to the left'.

The great mass movements which so characterised the last few years in Italy have all but disappeared. The only mass mobilisations on the streets that have the people's tacit support are anti-fascist activities. But even here things have changed. The term 'anti-fascist' has had such indiscriminate and manipulative use that it has lost its strong impact in peoples' consciousness. In fact the average citizen is currently in a state of psychological or emotional excitement over the 'spectre' of 'terrorism'. Following the abduction of Aldo Moro, and urged on by their unions, many otherwise anti-fascist workers even participated in a general strike whose object was solidarity with the Christian Democrat government. The No.1 Public Enemy is no longer the *Autonomia* or the *Indiani* but the *Brigate Rosse* (Red Brigades), unanimously execrated as "the

organisations) is increasing frighteningly. Just a few days after the Moro abduction two young militants of the extreme left were shot as they walked along a Milan street.

In this situation the youth movement has been very much thrown back on itself. Although the younger activists long for direct and conscious engagement, simultaneously immediate and pleasurable, bywords have passed from calls to national mobilisation to calls to extremely localised actions. With it there's an almost feverish search for new and alternative experiences — not just on a collective level but also on an individual one. Yet one of their most remarkable achievements is their successful involvement in the struggle against hard drugs (notably heroin) within the metropolitan areas. This struggle has been fought through extensive counter information and through the networks of so-called 'social centres' (*Centri Sociali/Circoli Giovanili*) created for the rediscovery and revaluation of personal relations and life. These 'social centres' need some discussion because from my experience the way they are set up circumvents their objective. Commonly the 'creativity' they generate is nothing more than the collective display of frustration and existential paranoia, rather than the creation of liberating relationships. This, together with lack of perspective, are the negative poles of the revolt of contemporary youth. This is attested too on the streets, where, whatever the bywords, demonstrations end more often than not in indiscriminate and wasteful destruction; and in slogans which, the more apocalyptic they become, the less they signify, other than emotional rage.

For these reasons many militants and sympathisers have dropped out of political engagement and moved towards the quest for inner experience. (Italy is

intellectual few none the less.

As to the fields of art and communication, the most advanced voices at the moment come from the gay movement. Gay theatre and music collectives are impressive, and everywhere gays stage events, open clubs and bookshops and speak on free radio. Even the national TV networks are giving coverage. In '77 feminism was TV's fashionable item. In '78 its homosexuality. (Obviously it cannot be ignored that the function of the television camera is to detach these movements from their social context and present them as some kind of show). Similarly more feminist news is finding its way into the sort of women's magazines you find at the hairdresser's or the doctor's. From the point of view of social evolution I think this is positive progress, and that, excepting the aims of the mass media, the reshuffling of avant gardes into the operative level is a desirable and not a negative fact. I say this because many anarchists maintain that "anarchism and anarchists are not to be corrupted by the mass media". As for anarchists the term has been so over used and abused by youth and students that nowadays it does not convey a political meaning but characterises a strain of behaviour. Using the term to describe oneself politically is becoming increasingly problematic, so that many young anarchist sympathisers, who reject traditional anarchism and its great ideological prophets, take their place in the autonomous area of the *autonomia*, *Indiani*, gays and feminists □

handbills etc which you think are of relevance to people in this area please send us about 100 copies and we will circulate them. Contributions towards postage are not necessary but not unwelcome. Little Bird, c/o News From Nowhere, 100 Whitechapel, Liverpool 1. (051-708 7270) Deadline 3rd Monday of month.

★**BWNI**— British Withdrawal from Northern Ireland Campaign (London), c/o 5 Caledonian Road, London N1.

★**NUSS** — National Union of School Students, c/o 302 Pentonville Road, London N1.

★**CLAIMANTS UNIONS** — co-operative groups of claimants who will give practical help and information and advice to other claimants, and should be seen as the most important source of direct help. There are too many local groups to list them all, so here are a few of the main regional addresses. CYMRU — Swansea Claimants Union, 79 Brokesby Road, Swansea, Glamorgan. SCOTLAND — Glasgow CU, St. Brides Centre, 19/25 Rosevale Street, Glasgow G11.

MIDLANDS — Handsworth CU, The Action Centre, 134 Villa Road, Birmingham 19 (021-554 2080).

LONDON — East London CU, Dame Colet House, Ben Jonson Road, E1. (790 3867); West London CU, 510 Harrow Road, W10. (969 7437); Camberwell CU, Union Place, 122 Vassall Road, SW9. (735 6123).

★**FRIENDS OF THE EARTH**, 9 Poland Street, London W1V 3DG, is an environmental pressure group funded by voluntary contributions. It has over 200 local groups in Britain and is part of a world wide federation of similar organisations. FoE actively pursues campaigns on energy strategy, transport and land use policy, the use of materials and the protection of endangered species. FoE's new publication *Nuclear Time* now available, price 25p.

★**PAEDOPHILE INFORMATION EXCHANGE**, PO Box 318, London SE3 8QD. Publication Magpie available from above address.

★**REBEL VOICES ARCHIVE**, PO Box 18, Rising Free, 182 Upper Street, London N1. Semi-accessible collection of 3000 books, 5000 pamphlets and over 7000 periodicals, anarchist, libertarian-socialist and radical feminist. Requires donations of material.

★**PUBLIC LIBRARY**, c/o 3 Ockendon Road, London N1 (postal only). 01-359 9524. Counter culture's own invaluable archive of left/alternative papers, periodicals, pamphlets and much else, from around '69-'75. The Public Library should be back in action soon.

•Gaypol

★**GAY SWITCHBOARD** (01-837 7324). 24-hour information and advice service for gay women and men.

★**DUBLIN GAY SWITCHBOARD** (Dublin) 745304. Information and advice service. Thursday and Friday, 7.30pm-10pm. Saturday 3-6pm.

★**EDINBURGH GAY SWITCHBOARD**, (031-556 4049). Mon-Sat 7.30pm-9.30pm, Sat-Sun 2.30-5.00pm.

GAY LIBERATION SOCIETY, 4 University Street, Belfast BT7 1FZ.

★**LIBERTARIANS FOR GAY RIGHTS** International group of anarchists and libertarians interested in gay freedom. c/o Ian Young, 315 Blantyre Ave. Scarborough, Ontario, Canada

•Freeschools

★**KIRKDALE** is a Neil inspired parent co-operative day school in Sydenham, South London. Parents interested in libertarian education ring 778 0149.

★**MANCHESTER FREE SCHOOL**, c/o Tony O'Mahoney, 28 Brundetts Road, Chorlton, Manchester 21.

★**WHITE LION FREE SCHOOL**, 57 White Lion Street, London N1. (837 6379). The school is open to visitors almost every Tuesday evening from 7-9pm. Publications available include the White Lion Free School Bulletins nos 1-4, and How To Set Up A Free School, price 40p.

•Press

★**OUTCOME**. A magazine of sexual politics produced by lesbians and gay men in Lancaster. Includes coverage of campaigns and current discussions throughout the country, with writing, cartoons, whatever expresses our political gay consciousness. Distributed through PDC and single copies available from us at 30p each + 10p post & packing: 35 West Road, Lancaster. Produced three times a year. Outcome 6 (Summer '78) available now.

★**GLASGOW PEOPLES PRESS** Box GPP, 146 Holland Street, Glasgow G2. Local anarchistic paper, attempts to be monthly. One year old this Sept. 10p + stamp.

★**SOLIDARITY for SOCIAL REVOLUTION**, c/o 34 Cowley Road, Oxford. Libertarian communist publication, single copy 15p; subscription £2.00. Bi-monthly. Formerly two separate groups: Solidarity and Social Revolution have now merged. Solidarity also publish an excellent (inexpensive) range of pamphlets. For a full list, write c/o 123 Lathom Road, London E6.

★**INDUSTRIAL UNIONIST, IWW**, PO Box 48, Oldham OL1 2JQ. Paper produced by the Industrial Workers of the World (IWW) in Britain. Single copy 20p, subscription £1.

★Membership in the IWW Unions is open to anyone who works for wages, salaries or commission. For further information write to Geoff Armstrong, 226 Emscote Road, Warwick.

★**PEACE NEWS**, 8 Elm Avenue, Nottingham (0602 53587). Fortnightly paper price 15p, subscription £5.50. Reports, analysis, news of non-violent action for social change, building alternatives, resistance to the megamachine. Covering anti-militarism, sexual politics, decentralisation etc.

★**LIBERTARIAN EDUCATION**, quarterly education magazine. Single copy 30p plus post, subscription £1 inc. post. From 6 Beaconsfield Road, Leicester (0533 552085).

★**BIG PRINT**, North East libertarian paper. Pilot issue out May 1978, monthly after that. Brought out by collective of about 12. Write c/o 163 King Street, Aberdeen, Scotland (0224 29669).

★**SCHOOLS OUT**, publishing and distributing revolutionary youth literature. Published paper *Schools Out* last year, and gave away over 2,500 free at school gates in Leeds. Pamphlet *Towards a Revolutionary Youth Movement*, 25p plus post from Schools Out, c/o 153 Woodhouse Lane, Leeds 2, West Yorks.

★**ANARCHY MAGAZINE**, 29 Grosvenor Avenue, London N5 (01-359 4794 before 7pm). Single copy 20p, subscription £1.20. Quarterly.

★**PEOPLES NEWS SERVICE**, 182 Upper Street, London N1 (01-359 3785). Fortnightly 15p, subscription £1.75 for 10 issues. Non-sectarian news and information service.

★**RESURGENCE**, Pentre Ifan, Felindre Farchog, Crymych, Dyfed, Cymru. A journal of new politics. Sample copy free, annual subscription £3.50.

★**LIBRARIANS for SOCIAL CHANGE** Magazine and group aiming at a reappraisal of methods of getting information to the people. Annual subscription £1.50 for three issues. National coordinator John L Noyce, PO Box 450, Brighton, Sussex.

★**FREEDOM**. 84b Whitechapel High St. London E1 (01-247 9249). Anarchist fortnightly price 15p, subscription £5 yearly, £2.50 six months. Folding session every Thursday evening, all welcome. Bopkshop at same address.

★**BLACK FLAG**, Over-the-Water, Sanday, Orkney KW17 2BL, Scotland. Bimonthly paper of the Anarchist Black Cross. Single copy 20p.

★**SQUATTERS NEWS**, official newsheet of the London Squatters Union. Contact LSU at 5 Huntley Street, London WC1 (01-580 0855).

★**OUTRAGE**. A gay liberation rag put together by a loose collective of North London men. Rather than stick to any particular 'line' we like to keep the content as wide-ranging as possible. *Outrage* is a forum for ideas, information, criticism—and funnies, if they're outrageous enough. Price 30p from Outrage, 5 Caledonian Road, London N1.

★**INTERNATIONAL TIMES**, 97a Talbot Road, London W11. (01-221 1543). Single copy 30p, subscription £2.50 for six issues. Britain's only newspaper.

★**NEWS RELEASE**, news and information on drugs, the law, police, housing, abortion, and much more. Written from the Release Collective's direct involvement in these areas of struggle. Single copy 35p, subscription £2 for four issues, from Release, 1 Elgin Avenue, London W9.

★**UNDERGROUND AND ALTERNATIVE PRESS SYNDICATE**, 22 Dane Road, Margate, Kent CT9 2AA. (0843 25902). Together with its Asian (Hong Kong) and Americas (Argentina) counterparts, UAPS (Europe) exists to link 'alternative' papers together to enable them to contact and share information/material.

★**UNDERCURRENTS**, 48 pages packed with practical and useful information about working alternatives to the mess we're in. Single copy 50p, subscription £3, from Undercurrents Subs, 12 South Street, Uley, Dursley, Glos.

★**NEWS FROM NEASDEN**, 22 Fleet Road, London NW3 2QS. Appears three times a year and is a catalogue bibliography of new radical publications, books, magazines and pamphlets, Single copy 50p.

★**SALFORD CHAMPION**, lively two-year-old investigating campaigning community tabloid paper, trying hard to keep going. Available in Salford newsagents price 6p or £1.75 sub for 12 issues. Contact 63 Corporation Street, Manchester 4 (061-795 6505).

★**SHEFFIELD ANARCHIST**, Box 1A, 341 Glossop Road, Sheffield S10 2HP. Irregular.

★**ZERO**, c/o Rising Free, 182 Upper Street, London N1.

★**SOLIDARITY LONDON BULLETIN** Paper of London Solidarity. From 123 Lathom Road, London E6.

★**CIENFUEGOS ANARCHIST REVIEW**. Irregular quarterly of anarchist ideas, history and literature lumbering on its way to (some kind of) stardom. Sells out/fast-order yours now from Cienfuegos Press Review, Over-the-Water, Sanday, Orkney KW17 2BL.

★**LIBERTARIAN COMMUNIST**. Bimonthly paper of Libertarian Communist Group, 27 Clerkenwell Close, London EC1.

★**LIBERTARIAN COMMUNIST REVIEW**. Theoretical journal of the Libertarian Communist Group. Address above.

★**INTERROGATIONS**. International journal of modern anarchist theory, currently developing analysis of techno-bureaucracy. Each of each issue's five or six long articles is in either English, Italian, Spanish or French and accompanied by summaries in the three others. 140pp, £1.15 (inc. post). Available from BM Box 746, London WC1 6XX.

★**PEOPLES NEWS SERVICE**. Alternative newsagency producing

fortnightly digest of current news. Function principally for other papers but there's every reason to subscribe yourself. 182 Upper Street, Islington, London N1

★**JOHN L. NOYCE**, Publisher, PO Box 450, Brighton, Sussex. Libertarian publisher — alternative info, alternative technology, people's history.

★**BRATACH DUHB**, c/o Andy & Veronica McGowan, 83 Langside Terrace, Port Glasgow, Scotland. Pamphlet publishing group.

★**FREEDOM PRESS**. 84b Whitechapel High Street, London E1. (01-247 9249). Over the years Freedom have published an excellent series of anarchist books/pamphlets. Send for a complete list.

★**CIENFUEGOS PRESS**, Publishers, Distributors and Booksellers, Over-the-Water, Sanday, Orkney, KW17 2BL, Scotland. Cienfuegos have become the main anarchist publishing group in the country, bringing out several new titles each year, including the *Anarchist Review*.

★**APP** Socialist book and pamphlet imprint. 163 King Street, Aberdeen, Scotland. (0224) 29669. Latest titles, *Fascism in Aberdeen: Street Politics in the '30s* and *James Leatham: History of a socialist pioneer*.

•Bookstores

★**FEDERATION OF ALTERNATIVE BOOKSHOPS (FAB)**, c/o Mandy Vere, News from Nowhere, 100 Whitechapel, Liverpool 1. (051-708 7270). Membership costs £2 a year. Shops can become members of FAB if they fulfil the following requirements:

1. The shop must be run co-operatively, and be prepared to co-operate with other shops in the FAB.
2. The shop must be non-profit orientated.
3. The shop must not be aligned to any hierarchical, patriarchal organisation.

★**THAP** — Tower Hamlets Art Project, 59 Watney Street, London E1. Bookshop, law centre, Basement Writers workshop, and 'Thud' and 'Controlled Attack' theatre groups.

★**BOOMTOWN BOOKS**, 167 King Street, Aberdeen, Scotland.

★**FIRST OF MAY**, 45 Niddry Street, off High Street, Edinburgh (031-557 1348). Anarchist, feminist and socialist literature, also a meeting place and info centre.

★**ONE-O-EIGHT BOOKSHOP**, 108 Salisbury Road, Cardiff. Community bookshop, also alternative information and welfare rights.

★**GRASSROOTS**, 1 Newton Street, Manchester 1 (061-236 3122/3). Probably the best alternative/radical bookshop in the country. Excellent selection of publications, particularly imports. Also do mail-order. Write for details. Another branch at 109 Oxford Road, Manchester 13.

★**WEDGE CO-OPERATIVE**, 13 High Street, Coventry. Cafe downstairs serving good cheap snacks, books and meeting place upstairs.

★**YORK COMMUNITY BOOKSHOP**, 73 Walmgate, York YO1 2T2. (37355). We are a radical/socialist bookshop with a wide range of stock on marxism, anarchism, sexual politics, black and third world struggles, childrens books etc. Lists of stock sent free. York Free Press has its office above the shop, and we have an offset litho printing machine + guillotine and printing equipment which we hope to start using soon.

★**ACORN BOOKSHOP**, The Emporium, Merchants Place, off Friar Street, Reading.

★**AMAMUS**, 1-3 Market Street, Lane, Blackburn. Sells wholefoods, books and magazines.

★**SINGLE STEP** (Lancaster Community Project), 78a Penny Street, Lancaster. Bookshop, information and advice

4 ZERO YELLOW PAGES

centre, and meeting place.

★**PEACEWORKS**, 58 Wakefield Road, Aspley, Huddersfield. Wholefoods/ books and mags, also local information centre.

★**BLACKTHORN BOOKS**, 74 Highcross, Leicester (0533 21896). Alternative/ libertarian shop, meeting place.

★**EOA BOOKS**, 34 Cowley Road, Oxford.

★**CORNERHOUSE BOOKSHOP**, 162 Woodhouse Lane, Leeds. Wide range of feminist/alternative literature.

★**THE OTHER BRANCH**, 42 Bath Street, Leamington Spa, Warwickshire.

★**MUSHROOM**, 15 Heathcote Street, Nottingham. Alternative/socialist.

★**NEWS FROM NOWHERE**, 100 Whitechapel, Liverpool (051-708 7270). Wide pamphlet stock, good contact and information shop. Pay a visit.

★**ACORN BOOKS**, 84 Church Street, Woverton, Milton Keynes. (0908-314977). Shop sells crafts, wholefoods, and publications.

★**CRADLEWELL BOOKS**, 235 Jesmond Road, Newcastle-Upon-Tyne. Meeting place.

★**HOUSEMANS**, 5 Caledonian Road, London N1 (837 4473). Pacifist/ anarchist/alternative bookshop.

★**CORNER HOUSE BOOKSHOP**, 14 Endell Street, London WC2. Specialists in alternatives in education. Excellent range of stock.

★**RISING FREE**, 182 Upper Street, London N1 (359 3785). Mainly a pamphlet/papers shop, with stock on feminism, anarchism, situationism, community etc. Also operate a Box Nos system which is presently used by over 50 groups costing £1 a month.

A good catalogue of what's in stock — Rising Free Yellow Pages — sent free (add postage).

●Print

★**THE WORKSHOP**, 232 Mare Street, London E8. (01-986 5861). Design, paste up and artwork (and skill sharing) for left, feminist, community and TU groups.

★**MAGIC INK PRINT SERVICES**, 22 Dane Road, Margate, Kent. (0843-25902). A4 and A3 litho and process camera work. Fine litho not restricted to Kent thanks to *Red Star*.

★**YORK COMMUNITY PRESS**, 73 Walmgate, York. (0904 37355). A4 litho.

★**BADGES**. York Community Bookshop, 73 Walmgate, York. (0904 37355). Facilities to make 2.125 inch (and from late summer 1.5 inch) campaign badges. York Community Books are also the national distributors of badges to community/alternative bookshops, so you should contact them if you produce badges.

★**BANNERS**. 21 Holmfrith Street, Manchester 13. (061-224 3028). Small collective making all cloth banners using applique techniques, cheaply, to political groups, TUs etc. Own design.

★**TYNESIDE FREE PRESS WORKSHOP**, Workers co-op printshop. 5 Charlotte Square, Newcastle on Tyne 1. (0632 20403). A4 and A3 litho, process camera work, and (if you do it yourself) silkscreen facilities up to A2.

★**CALVERTS NORTH STAR PRESS**, Common ownership print and typesetting collective. 55 Mountpleasant,

London WC1. (01-278 7177). A4 and A3 litho, artwork service, process camerawork and IB' Electronic typesetting.

★**BREAD 'N ROSES** Typesetting collective. 30 Camden Road, London NW1. (01-485 4432). IBM Selectric and Electronic typesetting, and Linoterm photosetting (up to 36pt) from late summer. Also offer layout design and paste up. Helpful and friendly. You're reading their typesetting — could we say otherwise?

★**BLACKROSE PRESS** Printshop, 30 Clerkenwell Close, London EC1. (01-251 3043). A4, A3 and A2 litho, folding and collating and process camera work.

★**REDESIGN** Graphic design collective.

(01-359 5324). Layout design and artwork for community, charity and voluntary groups. Also IBM Selectric typesetting.

★**ANARCHY COLLECTIVE**. 29 Grosvenor Avenue, London N5. (01-359 4794). A3 litho and process camera work.

★**BADGES**. Mark Horridge, 153 Huntingdon Road, Cambridge CB3 0DH. Prints and makes 2.125 inch diameter campaign badges at rates which should not discourage small orders or out of London groups.

★**PADDINGTON PRINTSHOP**, Community printing and graphic resource centre. (01-286 1123). Learn A1 silkscreening and A4 litho skill sharing situation, for cost of materials. Preference given to W9 community action.

★**APP** Printshop. 163 King Street, Aberdeen, Scotland, (0224 29669). Socialist and community printing and publishing collective. A4 and A3 litho and process camera work.

★**PAUPERS PRESS** Co-operative Ltd. 87 Bullingdon Road, Oxford OX4 1QL. (0865 723882). Community press with A3 litho facilities.

★**WHITECHAPEL PRESS**. 100 Whitechapel, Liverpool 1. (051-708 7466). A4 litho, process camera work, IBM Selectric typesetting, photostencil silkscreen facilities, (larger than A1).

●Musics

★**ROCK AGAINST RACISM**: Box M, 27 Clerkenwell Close, London EC1. Socialist Workers Party anti-racist youth group. Produces magazine 'Temporary Hoarding'.

★**MUSICS**: 42 Gloucester Avenue, London NW1. 35p + 10p post. Sub £2.80 for 6 issues. Produced by musicians: articles on experimental, improvised and naturally occurring music.

★**MUSIC FOR SOCIALISM**: Box Z, 27 Clerkenwell Close, London EC1. Monthly newsletter 25p. Sub rates for year: UK £3; Abroad £4; Groups £5. Leeds Music for Socialism: 90 Spencer Place, Chapeltown, Leeds 7. Regular meetings and open sessions. The aim of MfS: "to support and aid the struggle of the working class towards socialism through musical work, to begin to understand the environment within which we are working, and to be able to recognise the situations in which particular kinds of music are revolutionary".

★**CHANGES DISCO**: contact Jenna and Sylvia, Flat 2, 49 Canning Street, Liverpool L8. For alternative projects, community and social groups at non-commercial rates.

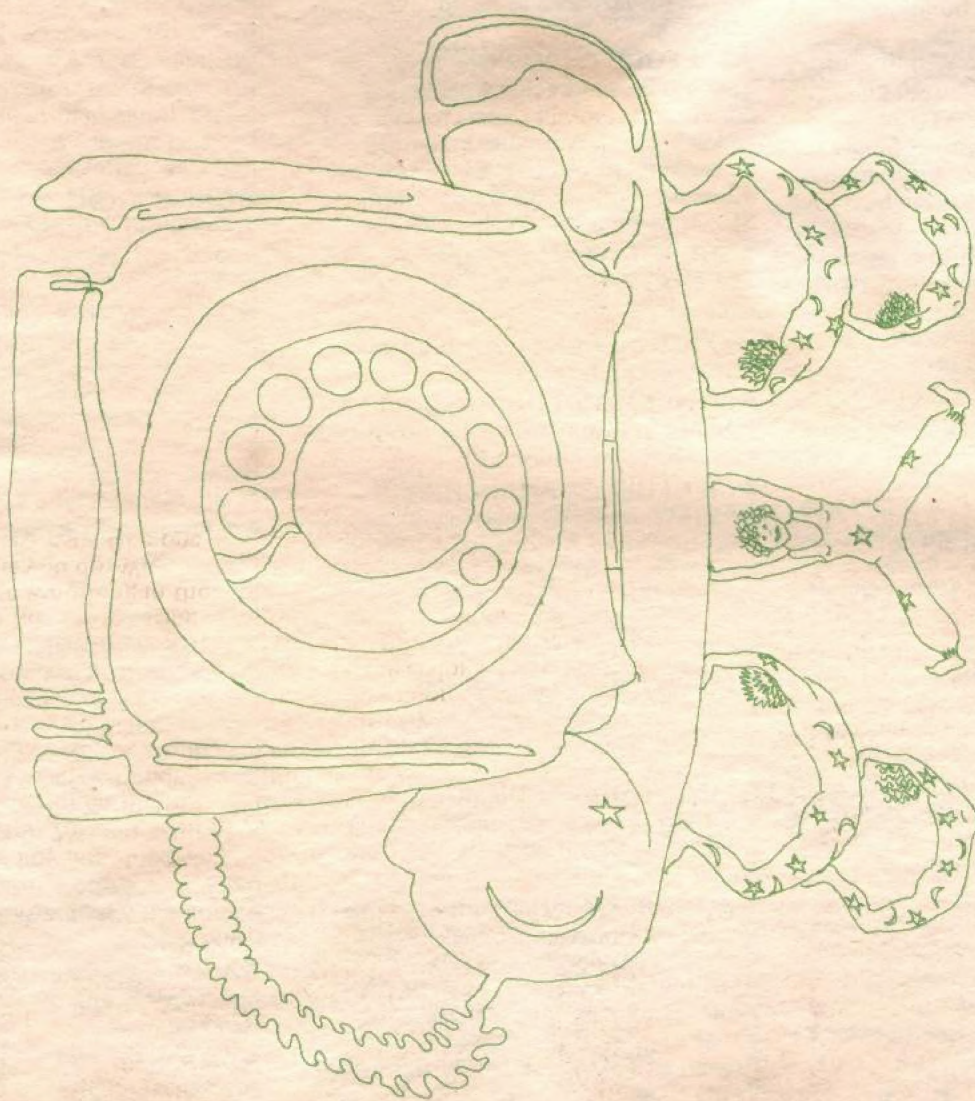


Illustration: Flick Allen

Zero Yellow Pages National Area

1978

Warning! This is the first edition of Zero's Yellow Pages. The first list of pages are organised in two sections: The first list is open to men) and other anti-authoritarian activities (many of which are, of necessity, not necessarily feminist oriented). The second list is intended to be a reflection of any attempt to co-opt any one perspective to any other. The inclusion of diverse and more comprehensive perspectives under the term anti-authoritarian is not a reflection of any attempt to co-opt any one perspective to any other. This time out annually. Finally, the inclusion of diverse and more comprehensive perspectives under the term anti-authoritarian is not a reflection of any attempt to co-opt any one perspective to any other.

REVIEWS

THE HEARING TRUMPET by Leonora Carrington. (Routledge Kegan Paul, £3.50).

If you are in the state known as old age or if you have ever fantasized about the old folk's home, the last round-up of ageing surrealists, artists, wild-livers, transvestite dope-dealers, religious maniacs... then this is your book!

This novel, first written in the early 'sixties by the writer/painter Leonora Carrington was seen only by a small circle of friends before the manuscript was lost. Thank the Sphinx of the North it has since been re-worked and can now be found in hardback published here, or as a (cheaper) imported American paperback, with drawings by her son, Pablo Weisz Carrington.

It plots with rare 'n fine dialogue and description the liberation of its narrator, Marian Leatherby—ninety-two year old, tooth-free maniac-laughter—from Lightsome Hall, a Home for Senile Ladies, where she has been incarcerated by her family. Marian Leatherby possesses the enviable double gift of deafness and a sensitive hearing trumpet, a present from her friend Carmella, indefatigable letter-writer and mistress of the absurd, who makes the observation 'people under seventy and over seven are very unreliable...'



The hearing trumpet opens up and initiates a new world for the narrator as she comes to discover the possibilities lying dormant in her sister inmates. Rejecting Carmella's idea of a shoot-out with machineguns, the prisoner plot the overthrow of arch-patriarch Dr Gambit, also keeper of the Home and campaigner for such yawnsome spiritual values as Self-Remembering and improvement. The women join together in a feminist cabal, inspired by the life and wisdom of the Abbess Rosalinda Alvarez Cruz della Cueva, the notorious winking nun, renowned pleasure-seeker and orgiastic dancer. A clue to the dimensions of this novel is given early on with the mention of the hallucinogenic maguey plant, but the cataclysmic changes which ensue are not cactus-induced but a direct consequence of the old women's energies fused in incantation.

No extract could convey the overall joy of this book but any novel which contains lines such as 'I do not wish anyone to think my mind wanders far, it wanders but never further than I want' deserves to be read at least twice. My favourite is Marian Leatherby's

selfdescription 'Indeed I do have a short grey beard which conventional people would find repulsive. Personally I find it rather gallant.'

Those of us who are young or middle-aged and who have never been taught how to grow old, will find in this book a perfect model. And as Bunuel said 'reading *The Hearing Trumpet* liberates us from the miserable reality of our days' and that it putting it mildly. Leonora Carrington's book is a perfect surrealist novel, an infusion of exquisite humour, satire and cosmic riddle. A good incantation for Venus-worshippers and those between seven and seventy of sound taste. ☐ Margot Farnham

HARRY McSHANE: NO MEAN FIGHTER by Harry McShane and Joan Smith. (Pluto Press, £2.95).

"Illusions can be created again, as was made evident by the Jubilee celebrations in London and some provincial centres. Attention was drawn in the press to the fact that in the most poverty stricken areas the greatest amount of Jubilee decoration was evident."

A statement made not in the seventies, but the thirties, by Willie Gallagher, one of the Clydeside leaders. Recently, a biography of Harry McShane another or the 'red Clyde' leaders has been published and the old man, now in his eighties and still active, can be excused for concluding that fifty years of trade union 'progress' has effected little real change.

McShane's early years were spent in Glasgow at the turn of the century, yet out of this adversity grew one of the most vital political movements Britain has known. By contrast, politics today must seem tepid indeed to a man with McShane's memories of the labour movement in general, and the Clyde Shop Stewards' committees in particular. Groups which were organised with imagination, and no small amount of courage, to confront established authority at all levels.

Mass meetings would be attended by hundreds of workers in the evenings and at weekends; street politics were very much alive, scores attended classes on economics, politics and philosophy. He writes of a time when the labour movement debated and campaigned on major issues; world war one, Ireland, Spain and particularly unemployment in Britain. A stark contrast to today's trade union sheep bleating and bartering the percentages of compromise. It was a time when political confrontation came to the brink, but as McShane points out even in these early days the dead hand of Labour Party leadership paralysed what was within the grasp of the rank and file.

McShane details his travels through the early movements, his work with the mass unemployed, hunger marches, months in prison and years of action. His conversion to and eventual disillusionment with the Communist Party are of particular interest, however the detail of this book may provide fascination for some but tedium for others.

Looking back on Gallagher, McGovern, Wheatley and the other 'red' leaders it could justifiably be said that old class warriors never die they just move sharply to the right. If this is so then Harry McShane is indeed a notable exception having retained both his political integrity and critical faculty to the twilight of his active days. Hopefully it will be a good while yet before we require an epitaph for

Harry McShane but he must be one of the few deserving of these words from his revolutionary contemporary Antonio Gramsci.

"It is necessary to create sober, patient people who do not lose hope before the worst horrors and who are not excited by rubbish. Pessimism of the intellect, optimism of the will"

☐ David Taylor

ACHILLES HEEL, a magazine of men's politics. (Men's Free Press, 40p).

RED THERAPY. (Red Therapy Group, 70p).

Obviously, it's good to see *Achilles Heel*; it's well past time that men should see that sexual politics was not the sole domain of women and here is something tangible that realises this.

Beyond this I have several reservations; the first is that there's a repeated reference and desire to see a "men's politics". It seems there is a desire to find a men's past that—like women have discovered—is "hidden from history". I think it would simply be false to say that a men's movement is something that goes back years and perhaps even has roots in the likes of Morris, Ellis and Carpenter, which seems to be implied. A photograph of a dozen men with the caption "Re-claiming our histories; Lewis W. Hine, Labour Organiser Community Centre 1930" suggests that somehow there were men's groups of a sort in the thirties which just is not true. I think to get further into this way of thinking could end up in delusion and romanticism.

I suppose what I'm trying to say is that too much has been borrowed wholesale from the women's movement. For an authentic men's movement/

I suppose what I'm trying to say is that too much has been borrowed wholesale from the women's movement. For an authentic men's movement/ men's culture or whatever, we cannot just say "the feminists have the answer, we'll emulate them". The women's movement is right for women. We've got to think, and see just what's right for us.

The question as to whether it makes any sense for men to organise separately on the basis of being men is not directly answered, and it remains to be seen what future 'Heels' will have to say about this. Yet for the moment we have the opening statement of the group which states quite firmly that in their eyes there is a men's movement: "We in this collective do not agree with men who say that the men's movement as such has no right to exist, except perhaps in a service role in relation to the women's movement."

We see this attitude partly as another aspect of the guilt and self-denial we have been brought up with since birth. It also reflects contempt for other men. And in its most extreme form it becomes another form of being dependent on women, allowing them to do all the work in making the changes that we need. Men can put feminism on a pedestal just as they do women in general. Feminism is idealised, which serves to distance it and put it on one

side rather than having to bring it into our own lives through the change it stimulates... it is no service to women or to ourselves to avoid the issues of who we are, how, as men, we fit into the society, what contributions we can make in the struggle against sexism, and in doing so, what we gain for ourselves."

Achilles Heel is, despite being sometimes quite dull and sometimes quite hard going, a tentative step (clever pun intended) in the right direction.

Some of the men involved in *Achilles Heel* are also part of the *Red Therapy* group, a mixed group who believe that there are many people trying to work out a synthesis of the personal and the political, who feel the need for some sort of self-exploration and therapy for changes in their own lives as well as changes in society.

There are several articles which look in detail at changes in society and their resultant stresses and criticise the role of straight psychiatry as the state's weapon; "treatment" is designed to fit people back into patriarchy and capitalism, making reality bearable by altering the individual's perception of it with drugs. It separates "mental problems" from social, economic and political problems and the Red Therapy group sees itself as trying to avoid this trap (which many "revolutionaries" still fall into) and therefore see that their politics has to find a way of dealing with personal aspects of people's lives.

The group also criticises professional psychoanalysis because of its unequal, one-way relationship between the patients, who are expected to reveal themselves totally and the analysts, who remain detached and don't even reveal the theories they are using. Such a relationship makes real therapy impossible and many forms of "alternative therapy" maintain this separation of roles, where the patient is unable to challenge the analyst's ideas and is forced to passively accept the analyst's ideas and is forced to passively accept the analyst's authority.

Therapy, the group concludes, needs to be self-organised and without a fixed leader-role in order to avoid such difficulties and be effective. The pamphlet explains how their therapy sessions are actually worked out in practice, in mixed and single-sex groups, as well as giving advice on how to set up groups and run sessions "without frightening the neighbours". It also deals with the question of the validity of therapy, which the group sees as necessary because so many people sympathetic to the left are alienated and oppressed by their experience of left-wing activities. There are several good personal accounts of this in the pamphlet and it seems to me that if people feel that their experiences have led them into a situation where some form of therapy seems the only way out, to attempt to argue that therapy isn't necessary (as some do) would be to deny the validity of their experience. ☐ Pete Browne, Geoff Ingarfield

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